A Galaxy of Eminent Ulama

A brief biography of 60 eminent scholars from
India, Pakistan and Bangladesh

Moulānā Ebrahim Muhammad

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Symbols Used in this Book

ﷺ	May Allah send blessings and salutations upon him - used for our beloved Nabī ﷺ
عليه السلام	Salutations upon him – used for all Messengers
رضي الله عنه	May Allah be pleased with him – used for the Sahābah رضي الله عنه
جل جلاله	The Exalted – used for Allah جل جلاله
رحمه الله	May Allah have mercy on him – used for deceased saints and scholars



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Introduction

Allah ﷻ created such personalities in every era who sacrificed their lives for uplifting the truth and combating evil. Unsuitable circumstances did not make them move an inch from their objectives.

During the fourteen centuries of Islam, every century produced such men who kept alive the beliefs, fundamentals and practices of Islam.

The system of Allah ﷻ for the preservation of Dīn and the protection of the Qur'ān is to create 'Ulamā who uphold the pillars of Dīn.

Rasûlullāh ﷺ said, "From all the representatives, the reliable people will uphold and carry this knowledge. They will repel the interpolation of the extremists, the fabrications of the liars and the misinterpretations of the ignorant ones."

In the eighteenth and nineteenth centuries, Allah ﷻ created such scholars in the Indian subcontinent who upheld the beliefs and practices of the Muslims in very trying circumstances when the British Imperialists gained control over India and began distorting Islam in order to rule the country. "Divide and rule was their motto."

These Ulamā always spoke out against evil and made every effort to destroy falsehood. They united the Muslims against the imperialist forces that threatened the very fabric of Muslim society.

This book contains brief biographies of 60 such scholars from the eighteenth century till the year 2000 C.E. who

endured tremendous trials and tribulations for the sake of Islam. It was first published in 2003 under the title, "Eminent Ulama".

These were the greats produced by institutes like Dārul 'Uloom[1] Deoband[2], Saharanpur[3] and Lucknow[4] amongst others. They were great luminaries from Shāh Waliullāh رحمه الله (1114 A.H.) till Qāḍī Mujāhidul Islām رحمه الله (1423 A.H.).

Each one of these Ulama was a shining star in the firmament of Islam. The sequence of the biographies is in accordance to their dates of birth wherever these were available.

In this book, you are merely provided a glimpse at the lives of some of these scholars and their achievements. The biographies listed here are mainly based on the book Akabir Ulama-e-Deoband by Moulānā Akbar Shah and a few other books that were available to the compiler. It therefore does not encompass all the scholars of the Indian sub-continent. It is merely an example of the kinds of scholars that lived in this era.

These personalities did not belong to any particular circle or limit their work to any specific field. Their tasks encompassed all the possible fields in which one could serve Dīn. Accordingly, they are fitting examples to be followed. They left an indelible mark on the pages of recent Islamic history. May Allah ﷻ grant us the ability to adopt

[1] Dārul 'Uloom, the most eminent Islamic learning centre in Asia was established on 21 May 1866.
[2] Deoband is a city about 150 km from Delhi, India.
[3] Saharanpur is a city in the state of Uttar Pradesh in northern India. It is about 148 km from Delhi.
[4] Lucknow is the largest city of the state of Uttar Pradesh, India.

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their pious lifestyles and learn the valuable lessons which they left behind for posterity. Āmīn.

The location of most of the towns and cities have been mentioned in the footnotes on the first occasion where these have been mentioned.

It should also be remembered that there may be discrepencies in the dates that are mentioned as historians have differed sometimes on the birth or death of a personality. The dates should therefore be taken as approximate estimates.

My deepest thanks go to Moulana Badrul Islam for allowing me the use of some of his articles to be included in this book.

والحمد لله وصلى الله على النبي الكريم



Shāh Walīullāh رحمه الله

The heroic and unique scholar of Islam, Aḥmad Ibn ʻAbdur Rahīm Dehlawī, more popularly known as Shāh Walīullāh رحمه الله was one of those personalities rarely produced in the annals of history. His lineage links up to Hadrat Umar رضي الله عنه from his father's side and upto Imām Mûsā Kāẓim from his mother's side. Consequently, he is of pure Arab origin.

His father, Sheikh Abdur Rahīm رحمه الله (1056 A.H. – 1131 A.H) was one of the prominent personalities of Delhi.[1] Sheikh ʻAbdur Raḥīm was outstanding in his deep knowledge coupled with a high rank in the stages of tasawwuf.

Childhood

Qutbud-Dīn Ahmad Ibn Abdur Rahīm, popularly known as Shāh Walīullāh was born on 14 Shawwāl 1114 A.H. (1702 C.E.) in the district of Muzaffarnagar[2] during the reign of the emperor Ālamghīr رحمه الله. This was four years prior to Ālamghīr's death and eighty years after the demise of Mujaddid Alfe Thānī رحمه الله. He obtained his initial education under the expert tutelage of his father. He memorized the Qur'ān at the tender age of seven. He learnt all the concise books of Persian and Arabic. He studied *Sharhul Kāfiyah* of Mullā Jāmī when he was only ten years old. He also frequented the lessons of the grand sheikh of his time, Sheikh Muhammad Afḍal Siyālkotī. Under him, he studied

[1] Delhi, India's capital territory, is a massive metropolitan area in the country's north.

[2] Muzaffarnagar is a large city in the Indian state of Uttar Pradesh. It is approximately 145km from Delhi.

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Sahīh Bukhārī, Shamāil at-Tirmizī and a portion of *Mishkātul Masābīh*. He qualified at the age of fifteen.

He married at the age of fourteen in 1128 A.H. His father insisted that he be married immediately even though the in-laws were not prepared for the nikāh. He told them that they will soon realize the reason for his hurry. Shortly after the nikāh, his mother-in-law passed away, followed by his mother-in-law's father. They had hardly mourned these deaths when his uncle's son, Sheikh Fakhre-Ālam and later his step mother left this world. It was only then that the people realized why his father insisted on the nikāh. Had the nikāh not been solemnized at that time, there would have been a delay of many years. His mother's family as well as his in-laws hailed from a noble ancestry including great Ulamā and pious scholars.

Profession

A year after his marriage, he took bay'at at his father's hands and involved himself in the practices of tasawwuf. It was not long before the intricacies of tasawwuf became very easy for him. It was during this period that he studied *Tafsīr Baydāwī* under his father. He completed tajwīd and qirā'at under the expert guidance of the famous qārī, Moulānā Muhammad Fādil Sindhi رحمه الله who was the Sheikul Qurrā of his time. He became totally engrossed in teaching for about twelve years. In a short while he became famous and students from far and wide travelled to this well of knowledge to quench their thirst. Divine knowledge began desceding upon him, wave after wave. He immersed himself in the oceans of all four of the mazhabs.

When he was seventeen years old, his father fell ill and passed away. Before his demise, the latter handed over the

administration and control of Madrasah Rahīmīyah and Khanqāh Rahīmīyah to his able son.

In Hejāz

He travelled to Arabia in 1143 A.H. (1731 C.E) at the age of thirty. During this period, he studied *Sahīh Al-Bukhārī, Sahīh Muslim* and other works under Sheikh Abû Tāhir Al-Kurdī (1145 A.H.) in Madīnah Munawwarah.

When he arrived in Makkah Mukarramah, he studied the entire Muattā Imām Mālik under Sheikh Wafdullāh Mālikī. He also attended the lessons of the Muftī of Makkah, Sheikh Tājud-dīn Hanafī. He benefitted tremendously during his stay in Arabia. He also made an attempt to purchase rare books which were not available in India.

The hand-written manuscript *An-Nihāyah fī Gharībil Hadīth wal Athar* written by Hāfiz Ibn Kathīr which is in the library of Deoband was purchased by Shāh Walīullāh and his signature can be seen on the last page. Thereafter he returned to India during a journey which lasted six months in 1145 A.H. after which he continued teaching, propagating and writing for thirty years. He made Madrasah Amīnīyyah the centre of his efforts. Thousands of people benefitted from his teachings. Among his more famous students were Sheikh Muhammad Āshiq, Shāh Jamālud-Dīn, Khājah Muhammad Amīn Kashmīrī, Shāh Abû Sa'īd, Qādī Thanāullāh, Allāmah Murtadā Husainī and his four sons.

Contemporary Rulers

Shāh Walīullāh lived between 1702 C.E. and 1762 C.E. During this period, the following Moghal kings ruled over India:

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Ruler	Period of Rule
Aurangzeb Ālamghīr	1658 - 1707
Bahādur Shāh Awwal	1707 - 1712
Mu'izzud-Dīn Jahāndār Shāh	1712-1713
Farrukh Sair	1713-1719
Naiku Sair	1719
Rafī'ud-Darajāt	1719
Rafī'ud-Daulah	1719
Muhammad Shāh	1719 - 1748
Ahmad Shāh	1748 - 1754
Ālamghīr Thānī	1754 - 1759
Shāh Ālam	1759 - 1806

The condition of India during this period of history was traumatic. There were numerous rebellions and blood was continually shed. Killing and looting was the order of the day. The moral condition of the masses was appalling. The germs of wrong beliefs had penetrated them deeply. The educational condition of the masses was at its lowest ebb. The books of logic and philosophy were commonly taught in the classrooms but the actual knowledge of the Qur'ān and Sunnah was discarded. The books, *Mishkāt* and *Mashāriqul Anwār* were merely taught for the sake of blessings (*barakah*). The Qur'ān was not part of any syllabus.

After returning from Hijāz, he observed the condition of the masses and decided to make an effort to change the situation. Besides teaching, he produced numerous works that were the need of the time. He changed the prevalent teaching system and instituted a new style. He removed all the superstitions and fables that had become part of education. He answered the objections of the opponents of Dīn. He left no stone unturned in presenting religion in its pristine and pure form. He unified all different sects that became the victims of partisanship. He endeavoured to bring the laws of the Qur'ān and Hadīth before the public. He was the first person in India after 1150 years to translate the Qur'ān into Persian.

Distinguishing Traits

Shāh Walīullāh became distinguished in the eloquence of Arabic and mastery over the language. He commanded an overview of all the four mazhabs and their principles and proofs. As far as hadīth is concerned, his knowledge was vast and it included the memorizing of texts as well as knowing the chains of narrators. No one had mastered the subject like him during his era in India.

He was innovative in many aspects of the sciences of the Qur'ān and his book, "*Al-Fauzul Kabīr*" bears testimony to this. In the field of Us̱ûlul Hadīth, his son, Shāh Abdul Azīz has indicated that he had made some elegant research in the field not done by anyone before him.

Similarly, he excelled in the fields of aqāid, us̱ûlud-dīn and fiqh. As a poet says,

وليس على الله بمستنكر أن يجمع العالم فى واحد

It is not impossible for Allah,
to gather the world in one personality.

Shāh Walīullāh Sāhib writes, "Allāh granted me the honour of being the *mujaddid*[1], *wasī*[2] and *qutb*[3] of this era. If Allāh wills, He will grant a new life to the Muslims through my efforts."

Praises of the Scholars

His spiritual mentor, Sheikh Abû T̲āhir used to say, "He used to learn the words from me while I used to attain the correct meanings from him."

[1] reformer
[2] regent
[3] leading personality, these are all terms referring to very high stages of sainthood.

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This is similar to what Imām Bukhārī said regarding his student, Imām Tirmizi, "I have benefitted more from you than what you have benefitted from me." Can there be a greater praise for a student by his teacher than this?

When Allāmah Sheikh Fadl Haq Khairabādī read Shāh Walīullāh's book, *Izālatul Khifā*, he became endeared to it saying, "The person who has written this book is an overflowing ocean without any shore."

Muftī 'Ināyat Kākorwī said, "The example of Shāh Walīullāh is that of an excellent tree. Its roots are in his house while its branches extend to the house of every Muslim. Most of the people are unaware where these branches originate from."

Sayyid Siddiq Hasan Qannûjī has written that Shāh Walīullāh was a muhaddith per excellence. Allah granted the people tremendous benefit through him and his descendants and eradicated many innovations and evil practices.

Nawāb Siddīq Hasan Khān writes, "Had Shāh Sāhib lived in the previous era, he would have been the leader of all the mujtahidīn and he would have been honoured with the title of 'the Imām of all Imāms'."

His Literary Works

He has written many books which indicate his depth of knowledge and far-sightedness. Besides writing in prose, he was also an expert poet. Some historians have written that he wrote more than 200 books. The author of '*Hayāte Walī*' has quoted some 51 works but these are only his works that have been published. It is interesting to note that all his books were written during a period of approximately 27 years in which there was much dissension and corruption. Some of his more famous works are:

1. *Fathur Rahmān fī tarjamatil Qur'ān*: a Persian translation of the Qur'ān written in an Arabic style. This was the first translation of the holy Qur'ān in India. It is an extremely concise translation.

2. *Al-Fouzul Kabīr*: regarding the principles of studying the Holy Qur'ān. Here he mentions the five subjects in which the Qur'ān can be categorized.

3. *Al-Musaffā* – explanatory notes in Persian based on the Muattā of Imām Mālik. This work displays the author's prowess in the sciences of jurisprudence and hadīth.

4. *Al-Musawwā* - explanatory notes in Arabic based on the Muattā of Imām Mālik. This book is an example of his hadīth lessons.

5. *Izālatul Khifā* – an unparalleled work on the lives of the Khulafā answering all the objections of the Shī'as. Never has a book like it been written and it indicates that the author was an ocean of knowledge, such an ocean which has no shore. He has solved the Shī'ah-Sunnī differences with great moderation. He has removed the misconceptions of both parties and ironed out the extremist views of partisanship.

6. *Fuyûdul Haramain* – a collection of inspirations he received while in Hijāz.

7. *Hujjatullāhil Bālighah* – an excellent work on the secrets of Sharī'at and its laws. No one has written on this subject before in the manner the author has done.

8. *Qurratul 'Ainain Fī Tafdīl As-Shaykhain* – He has proven the superiority of Siddīq Akbar and Umar Fārûq رضي الله عنهما in an excellent manner. The virtues of Hadrat Uthmān and Alī have also been enumerated.

9. *Ad-Durrus Thamīn Fī Mubash-shirātin Nabī Al-Amīn* – He has explained the glad tidings that he or his elders received from Nabī صلى الله عليه وسلم.

10. *Atyabun Nagham* – an Arabic *qasīdah* in praise of Nabī صلى الله عليه وسلم.

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Progeny

Shāh Walīullāh had a son, Sheikh Muhammad and a daughter, Amatul Azīz from his first wife. From his second wife who was the daughter of Shāh Thanāullāh, he had four sons who became his true successors. They were Shāh Abdul Azīz, the eldest son who passed away in 1239 A.H., Shāh Rafiud-Dīn (1233 A.H.), Shāh Abdul Qādir (1230 A.H.) and Shāh Abdul Ghanī. He conferred the mantle of khilāfat on them before his demise. After his demise, Shāh Abdul Azīz became his successor. He brought up his three younger brothers. However, all three of them passed away during his lifetime. All of them became great scholars of their time.

It is also amazing to note that the deaths of the four sons occurred in a sequence opposite to their births, that is, the youngest son Shāh Abdul Ghanī passed away first, followed by Shāh Abdul Qādir. He was followed by Shāh Rafiud-Dīn and then Shāh Abdul Azīz.

Demise

Moulānā Mi'rāj Muhammad Bāriq writes that an extremist Shī'ah, Najaf Alī Khān, ascended the throne during the final years of Shāh Walīullāh's life. He had meted out horrendous forms of punishment to many Ulamā. Amīr Shāh Khān writes that Najaf Alī Khān had the palms of Shāh Walīullāh's hands cut off so that he could no more use them to write any book.

While Shāh Walīullāh was in Muzaffarnagar,[1] he fell ill. Due to a lack of food, he was already weak. After his illness, this weakness deteriorated. He went to Delhi on 9 Zul Hijjah 1175 A.H. for treatment. He passed away at the age of 62 on a Saturday during the auspicious month of Muharram in 1176 A.H. (1762). He was buried in close proximity to his father in Delhi.

[1] Muzaffarnagar is a large city in the Indian state of Uttar Pradesh. It is approximately 145km from Delhi.

Sayyid Ahmad Shaheed رحمه الله

The sayyid, the valiant Imam, the proof of Allah amongst creation, the elucidator of the straight path of religion and Islam, the suppressor of disbelievers and heretics, a model of the righteous caliphs and the guided Imams, our master, the mujahid, the martyr, the fortunate, Moulānā Ahmad Ibn 'Irfan Barelwi was from the offspring of the great emir, the full moon of religion, Shaykhul-Islam Qutbud-Din Muhammad Ibn Ahmad al-Madani رحمه الله.

Early Life

He was born in Safar of 1201 A.H. (1786 C.E.) in the city of Rae Bareilly[1] at the Zawiyah (khanqah) of his ancestor, Sayyid 'Alamullah Naqshbandi Barelwi رحمه الله. Rae Bareilly was a part of the historical United Provinces of Agra and Oudh. Thus he is named in historical and contemporary writings as Barelwi with respect to his place of origin. He was brought up with complete care and attention, with moderation in clothing and eating. He remained on that upbringing as a righteous successor, upright and Allah-fearing, scrupulous, worshipping, devout, fasting, praying, remembering Almighty Allah in all affairs, turning to Him in all states and adhering to His boundaries, His commandments and His prohibitions. His heart would find contentment in the service of widows and orphans; he would go to their homes and discover their needs, and he would then exert himself in drawing water, collecting firewood and acquiring goods from the market.

[1] Rae Bareli is a city approximately 82km southeast of Lucknow in India.

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But despite this, he was not interested in acquiring the well-known sciences. Hence, he memorised only a few chapters from the Noble Qur'an, and of writing, he only learnt the transcription of some words and phrases, and that was in three years. His elder brother, Ishaq Ibn 'Irfan Barelwi was grieved by this, so he took responsibility for his education. Thereupon, his father said: "Leave him to his affair, and entrust him to Allah (Exalted and Glorious is He)," so he left him.

Development

He remained like this until he gained great physical strength, whereupon he travelled to Lucknow with seven men from his family seeking employment. There was one horse on which they would take turns and he gave up his turn for them. When they reached the destination and needed a carrier to carry their load, they searched strenuously and could not find one. On seeing this, he said to them: "I have a need from you which I hope you will grace me in fulfilling." They said: "Certainly!" He said to them: "Confirm your statements with oaths." So they gave him their assurance. He said: "Gather your loads and place them on my head because I can bear them." He carried them and entered Lucknow.

Abstinence

Sayyid Muhammad 'Ali Ibn 'Abdus-Subhān Barelwi رحمه الله, the author of *Makhzan Ahmadi* said: "Before his occultation, he would encourage me towards abstinence, moving away from the material world and anticipating the afterlife, and he would say: 'Go to Delhi and stay in the company of Sheikh 'Abdul-'Aziz Ibn Waliullah Dehlawi رحمه الله and take advantage of him.' When he thought I would not accompany him on that journey and I was not satisfied for him to go by himself

and throw himself in danger, he hid from me and went himself until he entered Delhi. When the aforementioned Sheikh 'Abdul-'Aziz رحمه الله heard that he is the descendent of Sheikh Abu Sa'id رحمه الله and the nephew of Sayyid Nu'man رحمه الله, he greeted him with kindness and a warm heart, and he let him stay in the Akbarabadi Mosque with his brother, Sheikh 'Abdul-Qadir Dehlawi and he entrusted him to him. He learnt from him some trivial matters of knowledge. He pledged allegiance to Sheikh 'Abdul-'Aziz رحمه الله and took the spiritual path from him until he acquired a large share in knowledge and gnosis. He excelled his peers and he produced in knowledge and gnosis that which the people of the land were astonished by. That was in the year 1222 A.H. (1807 CE)."

Love for Jihad

Then the love of jihad in the path of Allah overcame him and he proceeded to the army of the emir, the warrior, Nawab Amir Khan, and stayed with him for several years. He would encourage him towards jihad, and when he saw that he was wasting his time in raids and was content with booty, and he knew that he resolved to make peace with the British and Hindus, he left him and returned to Delhi. He became firm in his resolve to aid the pure Sunnah and the way of the predecessors. He argued with proofs and premises. He used expressions which the predecessors and successors avoided and feared, but he alone had the courage to use them; until Allah elevated his illumination and united the hearts of the people of piety on his love and supplication for him, and He crushed his enemies and guided men of the misguided religions and sects, and He disposed the hearts of the emirs to submit to him and follow him.

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The first to enter into his pledge was Sheikh 'Abdul-Hayy Ibn Hibatullah Burhānwi رحمه الله and Moulānā Isma'il Ibn 'Abdul-Ghani Dehlawi رحمه الله and many people from the family of Moulānā 'Abdul-'Aziz رحمه الله. All this was in the lifetime of his Sheikh. He went from Delhi with a group of supporters to Phalat, Lohari, Saharanpur, Godda Mokatsar, Rampur, Bareilly, Shahjahanpur, Shahabad and other villages and cities.

Acquiring Benefit

A great multitude benefited from his gatherings, the blessing of his supplication, the purity of his breaths, the integrity of his intention, the purity of his outward and inward self and the harmony between his speech and his knowledge and his turning to Allah جل جلاله. In fact, a great many of the mashaikh resisted him with an endless resistance, calling him an innovator, opposing him and belittling him, while he stood firm, not endeavouring to make peace with them or to be partisan. He possessed courage, gallantry and strength of spirit, placing him in difficult situations which Allah then removed from him. He was constantly in devotion to Allah, frequently seeking His help, strong in reliance on Allah and not easily angered.

Marriage

He had practices (*ashghal*) and litanies (*adhkar*) which he would always maintain with feeling and collectiveness in travel and residence. When he returned to his city of Rae Bareilly, he married the widow of his deceased brother, Ishaq ibn 'Irfan, and this was the first marriage with a widow amongst the higher class families of India. Thereafter this practice passed down amongst them. The aforementioned Moulānā Isma'il Ibn 'Abdul-Ghani رحمه الله

and Moulānā 'Abdul-Hayy Ibn Hibatullah جل جلاله and a multitude of other 'ulama' and mashaikh from his followers took the spiritual path from him. He stayed in the city of Rae Bareilly for a period. Then he travelled to Lucknow[1] and he stayed there with Sheikh Pir Muhammad Luckhnowi جل جلاله by the River Gomti with his disciples. Thousands of men pledged allegiance to him. The minister, Mu'tamad ad-Dawlah received him with a warm welcome and generosity and he hosted him, and he offered him five thousand coins. Sultan Ghaziud-Din Haydar, the king of Lucknow, almost met him, but the Shi'ah feared he would change his sect so they plotted to stop the meeting. Then the imam left Lucknow and toured the cities. Allah benefited through him a great multitude of His servants.

Travels

He returned to Rae Bareilly and travelled to Hijaz. With him were 757 of his disciples. He sailed on the ship from Dalmiu from the states of Rae Bareilly which is on the banks of the River Ganges. He sailed and spent whatever little wealth he had on the poor, and he said: "We are the guests of Allah جل جلاله. We do not take recourse to dinars and dirhams." He went and passed by Ilahabad, Ghazipur, Banaris, Azimabad and other cities of India, and an uncountable number of people entered into his pledge, until he reached Calcutta[2] where he stayed for a few days by the permission of the ruler of India. Thousands of people repented from innovations, sins and drinking wine, and the taverns became empty and a wave of righteousness and

[1] Lucknow is the largest city of the state of Uttar Pradesh, India.It is approximately 559km from Delhi.

[2] Calcutta (also known as Kolkata) is the capital of the Indian state of West Bengal.

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piety flowed over the people. Hundreds of people became Muslims and perfected their Islam.

Haj

Then he sailed on the ship and went to Hijaz in the year 1237 A.H. Amazing visions, unveilings and miracles occurred to him in that fortunate and blessed journey. Many inhabitants of the two noble Sanctuaries (Harams) benefited from him. He performed Hajj and Ziyarah, and returned after a year, reaching Rae Bareilly in the year 1239 A.H. He stayed there for around two years. He sent the aforementioned Moulānā Isma'il and Moulānā 'Abdul-Hayy to many cities to counsel and guide, so they toured the cities and Allah guided by means of them, many of His servants.

Sayyid Ahmad Shaheed was preparing for emigration and jihad at this opportunity, so he came out with his disciples in the year 1241 A.H. from his city and he travelled to the lands of Afghanistan. When he reached Panjtar, he stayed there and encouraged the believers towards jihad. He sent his disciples to Kabul, Kashgar and Bukhara to encourage their kings to participate and assist. Thus, the people pledged allegiance to him for jihad and put him in charge of them. Thousands of men gathered under his banner. He fought against the armies of Rangit Singh, the king of Punjab, who was a Sikh. Allah ﷻ conquered many cities at his hands, until his name was recited in the Friday sermon in Peshawar.[1] Allah elevated him and He crushed his enemies, the

[1] Peshawar is the capital of the Khyber Pakhtunkhwa province of Pakistan and it is the ninth-largest city of Pakistan.. It is situated in a large valley near the eastern end of the Khyber Pass, close to the Pak-Afghan border. It is approximately 185km from Islamabad.

enemies of religion, and He disposed the hearts of the rulers to submit to him and obey him.

Reviving Sunnahs

He revived many dead sunnahs and he eradicated many polytheistic and innovated practices. Hence, the enemies of Allah and the enemies of His Messenger ﷺ became extremely bigoted towards him and his followers until they attributed his path to Sheikh Muhammad Ibn 'Abdul-Wahhab al-Najdi and called them "Wahhabis." They turned to the disbelievers for support against him and became their allies in secret, until they betrayed him in the battle of Balakot.[1] He attained the lofty rank of martyrdom and he attained the highest rank from amongst his peers. His life ended on the 24th of Dhul-Qa'dah in the year 1246 A.H. (1831 C.E.). Many of his disciples were martyred with him.

Books in Praise of Him

Many of his disciples compiled detailed books on his states. From among these books one is *al-Sirat al-Mustaqim* in Persian by both Moulānā Isma'il and Moulānā 'Abdul-Hayy, and the aforementioned Moulānā 'Abdul-Hayy translated it to Arabic while in Hijaz, for the benefit of the people of the two noble Sanctuaries. Other books are: *Manzurat al-Su'ada* by Moulānā Ja'far 'Ali al-Bastawi, a short book in Persian, *Makhzan Ahmadi* by Moulānā Muhammad 'Ali Ibn 'Abd al-Subhan al-Tuki, *Sawanih Ahmadi* by Moulānā Muhammad ibn Ja'far al-Thanesari, *al-Mulhimat al-Ahmadiyya* by Mufti Ilahi Bakhsh Kandelwi and *Waqa'i Ahmadi* by Moulānā Muhammad 'Ali Sadrpuri in several large volumes.

[1] Balakot is a town in Mansehra District in the Khyber-Pakhtunkhwa province of Pakistan.

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Qādi Thanāullāh Pānipati رحمه الله

Situated on a narrow plain between the north eastern extremity of the Rajputana desert and the foot the Himalayas, the ancient town of Panipat[1] lies in the middle of the corridor, so often traversed by saints, scholars and conquerors. It was here that a great saint was to be born in 1731 C.E.

The great Sheikh, the imām, the allāmah, the muhaddith, Qādi Thanāullāh Uthmāni Pānipati رحمه الله was one of the most erudite scholars of undivided India. He was from the progeny of Sheikh Jalālul-Deen Uthmāni رحمه الله, through whom his family tree reaches the blessed companion Uthmān Ibn Affān رضي الله عنه. He was born and grew up in the town of Panipat where he memorised the Holy Qur'ān and studied Arabic for a while with the teachers of the town.

Early Education

He memorized the Qur'an by the time he was seven years old. The fact that the majority of his later works was to be written in Persian, gives ample evidence that he began to develop his skill in that language at an early age. Furthermore, the charming eloquence of the Qādi's Persian, bespeaks a literary taste that must surely have been the result of a great deal of attention to that language from his youth onwards.

He then travelled to the city of Delhi to the Rahimiyyah Madrasah and studied under the legendary master, Shah Waliullāh Dehlawi رحمه الله, from whom he acquired the

[1] Panipat is approximately 90 km north of Delhi.

science of hadith. He completed his formal education in the sciences of Islam at the young age of eighteen years.

The Rahimiyyah Madrasah in the year 1745 C.E., the probable year in which the young Thanāullāh took admission, was perhaps the brightest star on the Indian Muslim horizon. Founded by the learned scholar, Shah Abdur Raheem, the Madrasah had really come into its own with the return, in 1732 C.E. of the founder's son, Shah Waliullāh, from a sojourn in the company of the most eminent scholars of hadith in Hijaz. Under Shah Waliullāh, the madrasah quickly became the intellectual, moral and spiritual centre of the Indian Muslim community. The Madrasah had attracted to its cubicles the finest Muslim scholars of the age.

With Shah Waliullāh as their guiding light, these men were more than just educators of the highest order. In a time of increasingly rapid erosion of Muslim power, they were the vanguard in the more subtle struggle for the preservation of a viable Islamic society in India. In the atmosphere of piety and dedication surrounding these learned men, the young Thanāullāh made astounding progress. His already enlightened esoteric self was further furbished by the companionship of pious men, the blessings of total adherence to the sunnah and the light of knowledge of the Qur'an and sunnah.

Tasawwuf

During the final stages of the young Thanāullāh's education at the Madrasah, Shah Waliullāh wrote a letter to his friend, the great Sheikh, Mirzā Mazhar Jāne-Jānān Dehlawi رحمه الله, informing him that "Moulwi Thanāullāh is attending the recitation of Mishkāt al-Masābeeh and the Saheehayn, or rather all the ten most popular collections. Hereafter, I hope

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that he will wrap himself up in the sacred garment of your service."

Himself a scholar and sufi, and the son of a scholar and sufi, Shah Waliullāh knew the value of spiritual training was to translate knowledge into action. Muslim society could best be reformed by men who, like the Sahabah رضي الله عنهم, brought to their understanding of Islam, a certain emotional fervour in their practice of it. This was not escapist mysticism that Shah Waliullāh was seeking for his student but tasawwuf or the way to ihsān, the complementary inner state which gives depth and added meaning to the outer state of Islam. Furthermore, in the right hands, both those that give and those that take, tasawwuf builds for them spiritual stamina, intensifies loyalty to Islam and in a chosen few, instils the capacity to undertake, and unflinchingly pursue, seemingly impossible tasks for the betterment of Islam and the Muslims.

When Mirza Mazhar received the letter concerning Qādi Thanāullāh from Shah Waliullāh, he was still in the service of Sheikh Sunnami. Thus, when Qādi Thanāullāh went to Mirza Mazhar for the pledge (bay'ah), Mirza directed him to Sheikh Sunnami. So it was at the hands of Sheikh Sunnami that the young scholar from Panipat was initiated into the Naqshbandi order. In that same year, 1748 C.E., however, Sheikh Sunnami passed away and thereafter Qādi Thanāullāh became the first to contract the bay'ah with Sheikh Mirza Mazhar.

Qādi Thanāullāh's progress under Sheikh Sunnami had been remarkable. When the Sheikh passed away, Qādi Thanāullāh had already attained the level known in *tariqah* as the 'annihilation of the heart' (*fanā al-qalb*) – the mystic state of immersion in the love of Allah to the exclusion of all else.

With Mirzā Mazhar رحمه الله, he continued to progress spiritually until he reach the final stage in the *Mujaddidiyyah tariqah*.

Praise of the Sheikh

Sheikh Mirza Mazhar رحمه الله had tremendous affection toward, and love for, Qādi Thanāullāh Pānipati رحمه الله and gave him the title of *Alamul-Hudā* (the flag of guidance). He said regarding Qādi Thanāullāh Pānipati رحمه الله: "Awe from his piety has engulfed my heart. He is one who implements and propagates the *shari'ah*, illuminates *tariqah* and possesses angelic traits. Even the angels revere him." He once said: "If Allah were to seek from me a gift, I would present Thanāullāh to Him."

In 1750 C.E. Mirza Mazhar conferred the mantle of successorship (khilafah) on him. He returned to Panipat. He was then nineteen years of age.

In recognition of his oceanic knowledge of fiqh and hadith, the imām and muhaddith, Sheikh Abdul-Aziz Dehlawi رحمه الله gave him the title of 'Bayhaqi of the age'.

Piety

Sheikh Ghulām Ali Alawi Dehlawi رحمه الله says in his book *al-Maqāmāt*: "Qādi Thanāullāh Pānipati رحمه الله was second to none amongst his contemporaries in piety. He used to exert himself in his devotions to Allāh, praying a hundred raka'āt and reciting a seventh (*hizb*) portion of the Holy Qur'ān every day. All this he used to do alongside other forms of *dhikr*, *murāqabah* (meditation) and his preoccupation with teaching, lecturing, writing and adjudication."

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Books

He says elsewhere in the same book: "With his sharp and clear intellect, fine acumen and extraordinary personality, he had reached the stage of ijtihād in fiqh and usool. He had authored a detailed book in fiqh, in which he elaborated each *mas'alah* with its source and substantiating evidences whilst pointing out the opinions of the four Imāms [in fiqh] in that particular *mas'alah*. He had also authored a smaller book entitled *al-Akhdhu bil-Aqwā* in which he recorded all the stronger opinions of the schools of fiqh. He had also authored an exegesis (tafseer) of the Holy Qur'ān in seven large volumes. Entitled *At-Tafseer al-Mazhari*, this splendid book has seen countless publications.

In the introduction to his noble father's monumental Urdu tafseer, *Ma'āriful-Qur'ān*, Mufti Muhammad Taqi Uthmani writes regarding *At-Tafseer al-Mazhari*:

"This is a work of Qādi Thanāullāh Pānipati رحمه الله. He had named this tafseer *At-Tafseer al-Mazhari* after the name of his Sheikh and mentor in tariqah, Mirzā Mazhar Jāne-Jānān Dehlawi رحمه الله. This tafseer is very simple and comprehensible. It is extremely useful in learning succinct explanations of Qur'ānic verses. Alongside elucidations of words used in the Holy Qur'ān, the author has also cited relevant reports and narrations in ample detail. Compared with other works of tafseer, he has endeavoured to accept reports and narrations only after thorough scrutiny." (*Ma'āriful-Qur'ān*, 1:58)

Allamah Anwar Shah Kashmiri said, "There is nothing to compare with it (Tafseer Mazhari) in its setting out the legal position taken up by the four major imams of Fiqh and the proofs they have cited on each question in support of their stand."

Nawab Siddiq Hasan Khan described the tafseer as a work of spiritual subtlety which seems to have gushed through his pen from some inner reservoir.

Sheikh Muhsin Ibn Yahya Turhuti says in *al-Yāni al-Jani*: "Qādi Thanāullāh Pānipati رحمه الله was a jurist, a jurisprudent, one who had renounced the world and a mujtahid. He had his own opinions in the [Hanafi] school of law. He authored magnificent works in fiqh, tafseer, and zuhd. His Sheikh was proud of him."

His famous works, besides his tafseer, include: a two-volume detailed book in hadith, *Mā lā budda minhu* in Hanafi fiqh, *As-Sayf al-Maslool* in refutation of the Shiah, *Irshād at-Tālibeen* in tasawwuf, *Tadhkirat al-Mawtā wal-Quboor*, *Tadhkirat al-Ma'ād*, *Haqiqatul-Islām*, a treatise on the ruling of singing and music, a treatise on the unlawfulness of the practice of mut'ah (temporary 'marriage'), a treatise on *ushr* and *kharāj* and a few other treatises.

The great bulk , however, of the Qādi Thanāullāh's works is concerned with tasawwuf. With his background of traditional Islamic learning, he was able to chart the difficult theological waters of Mujaddid Alfe Thani's tasawwuf and clarify to minds less trained, had seemed to constitute hazards, rather than aids, to true navigation. After Sheikh Mirza Mazhar, it was Qādi Thanāullāh of Panipat to whom people had recourse on delicate questions of Naqshbandi Tasawwuf.

Not long after he completed his Tafseer Mazhari, he passed away in Rajab 1225 A.H. (1810 C.E.) in his home town of Panipat where he was buried. His last wish, as expressed in his will, was that the shawl given to him by Mirza Mazhar be used as his burial shroud.

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Hājī Imdādullāh Muhājir Makkī رحمه الله

Birth

Sheikhul Mashāikh, Hājī Imdādullāh رحمه الله was from the lineage of 'Umar رضي الله عنه. Hājī Imdādullāh رحمه الله was born in 1233 A.H. (1814 C.E.) in Nanauta[1], the district of Saharanpur, India. His father, Hāfiz Muhammad Amīn رحمه الله kept his name Imdād Husain. Shāh Muhammad Ishāq Muhaddith Dehlwī رحمه الله changed this name to Imdādullāh. His mother was deeply attached to him although he had three brothers and one sister. Due to this devotion, he was deprived of education. He was still only seven years old when his mother passed away. Although he began his hifz at home, he only completed it in Makkah in 1258 A.H.

Studies

At the age of sixteen, he accompanied Moulānā Mamlûk Alī رحمه الله to Delhi where he studied a few books in Persian together with a little Arabic Grammar and Morphology. He studied the Mathnawī of Moulānā Rûmī رحمه الله under Moulānā 'Abdur Razzāq رحمه الله. He remained attached to the Mathnawī throughout his life.

Tasawwuf

Delhi at that time was the centre of 'Ulamā and Mashāikh. Moulānā Nasīrud-Dīn Dehlwī رحمه الله of the Naqshbandī school of tasawwuf was based in Delhi. He was the khalīfah of Shāh Muhammad Āfāq رحمه الله and the son-in-law

[1] Nanauta is a town in the Indian state of Uttar Pradesh. It is approximately 118km from Delhi.

and student of Shāh Muhammad Ishāq Sāhib رحمه الله. Hājī Imdādullāh رحمه الله became attached to him. He was eighteen at the time. After staying for a few days in his company, he was conferred with the mantle of khilāfat.

After the death of Moulānā Nasīrud-Dīn رحمه الله, he joined the company of another great saint of the time, Hadrat Miajī Nûr Muhammad Jinjhānwī رحمه الله. After spending quite some time in his company, he completed the stages of tasawwuf in the four silsilās namely, Naqshbandī, Chistī, Suharwardī and Qādirī. He was subsequently conferred with the mantle of khilāfat. Miajī Nûr Muhammad Jinjhānwī رحمه الله passed away in 1259 A.H. Although he traversed all the paths of tasawwuf, he was totally against the practices of the ignorant Sûfīs. He conformed in totality with the laws of Sharī'at and the sunnah of Rasûlullāh صلى الله عليه وسلم.

In Makkah

In 1260 A.H. he saw a dream in which Nabī was calling him. Out of extreme ecstasy, he immediately set off on the journey without taking any provisions. When his brothers became aware of this, they sent some provisions for him. The ship reached Jeddah on the fifth of Zul Hijjah. Hājī Imdādullāh رحمه الله immediately set off for Arafāt. After completing the hajj, he spent time with Hadrat Shāh Muhammad Ishāq Muhaddith Dehlwī رحمه الله. He subsequently travelled to Madīnah where he recited the salām with extreme devotion. On the return journey, he spent some time in Makkah and returned to his homeland in 1262 A.H. (1846).

Responsibilities after Khilāfat

After returning from hajj, the people began flocking to him but he was reluctant to allow anyone to take the bay'at.

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Finally, at the insistence of Hāfiz Dāmin Shahīd رحمه الله, he began accepting people as his murīds (disciples). Moulānā Rashīd Ahmad Gangohī رحمه الله was the first amongst the 'Ulamā to become his murīd. Besides the general masses, many 'Ulamā became his disciples. Having murīds of the calibre of Moulānā Qāsim Nānotwī رحمه الله, Moulānā Rashīd Ahmad Gangohī رحمه الله, Moulānā Muhammad Ya'qûb رحمه الله – the first ustadh of Deoband - and Moulānā Faydul Hasan Sahāranpûrī رحمه الله amongst others, speaks volumes about his grand status and spiritual position.

Among his disciples, he had the greatest attachment to Moulānā Qāsim Nānotwī رحمه الله. Hājī Imdādullāh رحمه الله used to say that just as how Moulānā Rûmī رحمه الله was the tongue of Shams Tabrez رحمه الله, similarly, Moulānā Qāsim Nānotwī رحمه الله was his tongue. Whatever came in Hājī Imdādullāh's heart, Moulānā Qāsim رحمه الله would utter it. Due to Hājī Imdādullāh رحمه الله not knowing the terms, he was unable to express them.

The Revolution of 1857

The Muslims ruled India for six hundred years but they never interfered in the religious affairs of the non-Muslims. But when the British ruled, there was total oppression and they intended to make it a Christian colony. The priests had full permission to propagate and were greatly assisted by the English rulers. School and college teachers were generally priests. Bible lessons were compulsory.

During this revolution, jihad was announced and Hājī Imdādullāh رحمه الله was appointed the *amīr* (leader) of the jihad. The 'Ulamā fought the British bravely in Shamli where Hāfiz Dāmin Shahīd رحمه الله was martyred. The British

gradually gained control of Thana Bhawan[1] and other places. They killed any scholar that was to be found and burnt his house. The Khānqāh Imdādīyah was also burnt to the ground. Moulānā Gangohī رحمه الله was arrested and a warrant of arrest was issued for Moulānā Qāsim Nānotwī رحمه الله. Hājī Imdādullāh رحمه الله went into hiding until 1276 A.H. (1859) when he emigrated to Makkah at the age of 43. His escape was miraculous in that he spent more than two years by some of his murīds before reaching Arabia. He went via Sindh[2] and Karachi[3] to Makkah. He performed his first hajj in 1261 A.H. Allah put him through a very tough test in Makkah. At one stage he had to go nine days without food. Even acquaintances would not lend him any money. He managed to survive on Zamzam water and realized that this was a test from Allah. Thereafter help from the unseen would arrive. Every month somehow or the other, he would receive 100 riyals.

Marriage

In 1281 A.H. he married Bībī Khadījah when he was 48 years old. After her death, he married a widow but due to being blind, she was unable to serve him. He married Bībī Amatullāh at her request so that she could serve him. None of his wives bore him any children.

Hājī Imdādullāh رحمه الله had a very accommodating attitude. All kinds of people from different schools of thought were his murīds. He never rebuked anyone for belonging to a

[1] Thana Bhawan is a small town in the Shamli district in the Indian state of Uttar Pradesh. It is approximately 104km from Delhi.
[2] Sindh is one of the four provinces of Pakistan, in the southeast of the country.
[3] Karachi is the largest and most populous city in Pakistan and the 5th largest metropolitan city in the world. It is the capital of Sindh province.

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particular sect. His aim was merely to reform them. Once a ghair muqallid became his murīd and soon thereafter stopped reciting Āmīn loudly and raising his hands at the time of rukû (*rafa' yadain*). Hājī Imdādullāh رحمه الله asked him, "Have you done it out of your own desire or due to me? If you have done it for my sake, then don't do so. Why should I become a cause for the abandoning of a sunnat. This is also sunnah and that is also a sunnah. And if you have done it of your own free will, then it is okay." He replied that he did it from his own free will. This incident clearly indicates his broad-mindedness and this was the reason why all kinds of people turned to him for reformation.

Achievements

People from many countries benefited from his company while he was in Makkah. He used to deliver lessons on Diyāul Qulûb, a book of tasawwuf and on the Mathnawī of Moulānā Rûm رحمه الله. Although Hājī Imdādullāh رحمه الله had very little formal education, due to his sincerity and practice on Sharī'at, he was granted divine knowledge. Allah had opened the secrets of Sharī'at for him. He could solve intricate issues very easily. Anyone wanting to understand the depth of his knowledge merely has to read some of his books like *Sharh Mathnawī, Maktûbāt* and *Malfûdhāt*.

Many distinguished 'Ulamā came into his service. There were approximately seven to eight hundred 'Ulamā who were his disciples. Very few Mashāikh have had such a large number of 'Ulamā as disciples in the entire history of Islam. Hadrat Thānwī رحمه الله used to say that the 'Ulama were non-entities in front of Hājī Imdādullāh رحمه الله. Such was his knowledge. He was thus rightfully given the title of 'Sheikhul Mashāikh' (the spiritual mentor of all mentors). All Arabs and non-Arabs regarded him unanimously as a saint.

Miracles

People witnessed many miracles during the life of Hājī Imdādullāh رحمه الله. While the British were arresting the 'Ulamā during the revolution of 1857, a warrant of arrest was also issued for Hājī Imdādullāh رحمه الله. Someone reported to the collector of Ambala[1] that Hājī Imdādullāh رحمه الله was hiding in the stable of Rau Abdullāh, the head of Pinjlāsah. The British collector himself went to Rau Abdullāh's house and requested to see his horses telling him that he heard of their great pedigree. The people were terrified as Hājī Imdādullāh رحمه الله was in the stable and there was no way of informing him. The stable doors were opened. When the collector entered, he saw a bed, a musallā and a jug of water for wudû. The ground was still wet with the water that had been used for wudû. However, Hājī Imdādullāh رحمه الله was nowhere to be seen. The collector had to return disappointed. After the Englishman had gone, the people found Hājī Imdādullāh رحمه الله once more there.

There were many such incidents like this that took place during Hājī Imdādullāh's life. Although many miracles were manifested by him, he never regarded a *karāmat* as proof of tasawwuf and asceticism.

Demise

Hājī Imdādullāh رحمه الله became so weak in his final illness that he could not even turn on his side. He passed away on 13 Jumādal Ukhrā 1317 A.H. (1896) at the age of 84. He had spent approximately forty years of his life in Makkah. He was buried in the graveyard of Makkah, Jannatul Ma'lā, adjacent to Moulānā Rahmatullāh Kīrānwī رحمه الله.

[1] Ambala is a city in the state of Haryana, India. It is 198 km north of New Delhi.

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Moulānā Muhammad Mazhar Nanotwi رحمه الله

Moulānā Muhammad Mazhar Ibn Lutf 'Ali Nanotwi (1238-1302 /1823-1885)—the righteous imam, 'arif (knower of Allah) and mujahid—was amongst the leading scholars of fiqh, hadith, and tasawwuf in his time.

Birth

A descendant of Sayyiduna Abu Bakr al-Siddiq (may Allah be pleased with him), he was born in Nanauta, a village in the district of Saharanpur, India. He initially studied under his father with whom he completed the memorization of the Qur'an *(hifz)*. He then travelled to Delhi, where he studied under Sheikh Sadr al-Din Dehlawi رحمه الله, Sheikh Rashid al-Din رحمه الله, the teacher of many ulama, Moulānā Mamluk 'Ali Nanotwi رحمه الله, Moulānā Ahmad 'Ali Saharanpuri رحمه الله and Shah 'Abdul-Ghani Dehlawi رحمه الله. He studied some books of hadith from the renowned scholar of hadith, Shah Muhammad Ishaq Dehlawi, the great grandson of Shah Waliullah Dehlawi رحمه الله and successor of Shah 'Abdul-'Aziz Dehlawi رحمه الله.

After studying in Delhi, Moulānā Muhammad Mazhar Nanotwi رحمه الله occupied himself in correcting manuscripts at the publishing house of Nawlkashur. Later he taught Islamic sciences at Ajmer College, and subsequently at Agra College.

The Battle of Shamli

In 1273 C.E./1857 A.H., Moulānā Muhammad Mazhar رحمه الله fought against the British in the Battle of Shamli[1] under the leadership of Haji Imdadullah Muhajir Makki رحمه الله, and

[1] Shamli is a historical city in the Indian state of Uttar Pradesh. It is approximately 112km from Delhi.

alongside senior scholars such as Moulānā Rashid Ahmad Gangohi رحمه الله, Moulānā Qasim Nanotwi رحمه الله, Hafiz Zamin Shahid رحمه الله, Moulānā Rahmatullah Kiranwi رحمه الله and his own younger brother, Moulānā Muhammad Munir Nanotwi رحمه الله. It was in this battle that he sustained serious wounds.

A Strange Habit

Mufti Mahmud Hasan Gangohi رحمه الله relates:

"It was the habit of Moulānā Mazhar Nanotwi رحمه الله that he would often lick his upper lip. Someone once asked him the reason for this, but the respected Moulānā did not inform him. When this person insisted, Moulānā remarked, 'When the battle against the British took place at Shamli, and the Muslims were being attacked, some of my comrades were dying and my leg was also hit by a bullet (due to which it became paralysed). In this state, I saw hoors (damsels of Paradise) with glasses in their hands. The glasses were filled with a special type of drink that they were giving to those of my fallen comrades who were dying and had no chance of surviving.

As this was happening, one of the damsels came towards me. She had just placed a glass against my mouth when another damsel took hold of her hands, pulled them away [from me] and said, 'He is not among those who are to pass away.' A very small amount of this drink fell on my upper lip, the [sweet] taste of which remains till today. This is why I have this habit [of licking my upper lip.]"

After the battle was over, Moulānā Muhammad Mazhar رحمه الله went into hiding at Bareilly.[1] Once a general amnesty

[1] Bareilly is a city in the northern Indian state of Uttar Pradesh. The city is 252 kilometres north of the state capital, Lucknow and 250 kilometres east of the national capital, New Delhi.

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was declared, he emerged from hiding and thereafter began teaching at his home.

Teaching the Islamic Sciences

Many students studied fiqh, usul al-fiqh (principles of Islamic law), kalam (scholastic theology), mantiq (classical logic), Arabic grammar and other related sciences from him.

In Shawwal 1283 A.H./February 1867 C.E, he was appointed headteacher at a madrasah founded in Saharanpur by Moulānā Sa'ādat 'Ali Saharanpuri رحمه الله, the well-known jurist (faqih), who was a participant of the 1857 jihad and a devoted follower of Shah Ahmad Ibn 'Irfan Barelwi— the martyr of Balakot who was one of the greatest spiritual guides of the Indian sub-continent in the last few centuries. He is popularly known as Sayyid Ahmad Shahid رحمه الله.

When this madrasah progressed and an exclusive building was established for it, it was named Mazahirul 'Uloom[1] in Moulānā Muhammad Mazhar's honour. He exerted his efforts in teaching the Qur'an and Sunnah (hadith), and in disseminating knowledge and the Islamic sciences. He was also involved with the administration of Mazahirul 'Uloom at every level and taught there until the end of his life.
He had many outstanding students; most prominent amongst them was the eminent hadith scholar Moulānā Khalil Ahmad Saharanpuri رحمه الله. Moulānā Muhammad Qasim Nanotwi رحمه الله, founder of the renowned Islamic seminary, Darul-'Uloom Deoband, also studied some primary books under him.

[1] Mazahir Uloom Saharanpur is an old Madrasa (theological seminary) established in Saharanpur city of Uttar Pradesh, India.
The madrasah was founded in November 1866 just months after Darul Uloom Deoband was founded in May 1866.

He also assisted in completing *Ghayat al-Awtar*, the Urdu translation of Imam 'Ala'ud- Din al-Haskafi's *al-Durr al-Mukhtar*, as stated in its introduction by Moulānā Muhammad Ahsan Nanotwi رحمه الله.

His Characteristics and the Spiritual Path

He trod the path of tasawwuf under the guidance of Moulānā Rashid Ahmad Gangohi رحمه الله, who granted him permission (*ijazah*) to initiate others into the path. This despite him being older than his beloved Sheikh.

Moulānā Qari Muhammad Tayyib Qasimi رحمه الله relates from his father, Moulānā Muhammad Ahmad رحمه الله:
"Moulānā Muhammad Mazhar Nanotwi رحمه الله once saw Moulānā Rashid Ahmad Gangohi رحمه الله and Moulānā Qasim Nanotwi رحمه الله in a dream, sitting on a throne. Moulānā (who was older than the two ulama) relayed the dream in a letter to Haji Imdadullah in which he also requested him to accept his bay'ah (pledge of spiritual purification).

In reply, Haji Imdadullah interpreted the dream by instructing him to give bay'ah to either one of the two ulama. Therefore, Moulānā Muhammad Mazhar رحمه الله brought the letter to Moulānā Qasim Nanotwi رحمه الله and requested him to accept his bay'ah. Embarrassed, Moulānā Qasim Nanotwi رحمه الله replied, 'Accept my bay'ah instead!' Moulānā Muhammad Mazhar رحمه الله remarked, 'Here, this is the letter [of Haji Imdadullah] and this is the instruction.' Moulānā Qasim Nanotwi رحمه الله then said, 'Let me give you some sound advice. Proceed to Gangoh.' Moulānā Muhammad Mazhar رحمه الله went there. At first, Moulānā Rashid Ahmad Gangohi رحمه الله also declined. He, however, later accepted the bay'ah."

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Moulānā Rashid Ahmad Gangohi رحمه الله would express his embarrassment at the love, respect and veneration afforded him by Moulānā Muhammad Mazhar Nanotwi رحمه الله. Moulānā Muhammad Mazhar Nanotwi رحمه الله was a person of great insight *(basirat)*. The respect he showed his Sheikh due to his eminence and lofty rank, and the love he felt for him, was natural for him as a disciple. However, Moulānā Rashid Ahmad Gangohi رحمه الله was unable to disregard his disciple's seniority in age and felt obliged to act according to the blessed words of the Messenger of Allah صلى الله عليه وسلم, "He who does not have mercy on our young, and does not respect our elders is not of us." (*Tirmidhi*)

Moulānā Muhammad Mazhar Nanotwi رحمه الله was also granted ijazah in tasawwuf by Haji Imdadullah Muhajir Makki رحمه الله, in whose heart he held a special place, as indicated in his letters *(maktubat)*.

A Great Scholar

Moulānā Muhammad Mazhar Nanotwi رحمه الله was from amongst the ascetic and righteous 'ulama'; he would be referred to in matters of fiqh. He was an erudite scholar of the rational *(ma'qul)*, literary *(lughawi)*, and Islamic sciences, who embodied Shari'ah and Tariqah. He would habitually use perfume when reciting the Qur'an in tarawih prayers. He would refrain from affectation *(takalluf)* and was an awe-inspiring person. Very few people would have the courage to speak in his presence. He was known for his simplicity, humbleness, piety, intelligence and wisdom.

Moulānā Sayyid Abu 'l-Hasan 'Ali Nadwi رحمه الله wrote of him: "He was a scholar of deep learning, who had mastery over the [Islamic] sciences. He gave bay'ah to Moulānā Rashid Ahmad Gangohi, who granted him ijazah. He would recite the Qur'an often, would be constantly engaged in the

remembrance of Allah, and his tongue would remain moist with [the utterance of] Ismudh-Dhat (Allah). He remained aloof from affectation, was an ascetic of an austere nature, dignified and was awe-inspiring."

Sheikh al-Hadith Moulānā Muhammad Zakariyya رحمه الله writes in *Tarikh-e-Mazahir-e-'Uloom* (History of Mazahir-e-'Uloom): "Moulānā Mazhar Nanotwi رحمه الله had very close relationships with Moulānā Muhammad Qasim Nanotwi رحمه الله and Moulānā Rashid Ahmad Gangohi رحمه الله. Despite being senior in age to Moulānā Gangohi رحمه الله, he was from amongst his deputies (khalifahs) and beloved servants. In fact he was an ardent lover of Moulānā Rashid Ahmad Gangohi رحمه الله and was extremely devoted to him. He had great understanding of fiqh and hadith. He was an Allah-fearing, pious, soft-natured and virtuous saint."

Journeys for Hajj

His first Hajj, in which Moulānā Qasim Nanotwi رحمه الله and Moulānā Ya'qub Nanotwi رحمه الله accompanied him, was performed in 1277 A.H./1861 C.E. He performed his second Hajj in 1294 A.H./1877 C.E. in the company of his Sheikh Moulānā Rashid Ahmad Gangohi, Moulānā Qasim Nanotwi, Moulānā Ya'qub Nanotwi, Moulānā Shah Rafi'ud-Din, Sheikh al-Hind Moulānā Mahmudul-Hasan and others رحمهم الله.

Famous Brothers

He had two brothers, both younger than him, who were accomplished scholars. The youngest, Moulānā Muhammad Munir Nanotwi رحمه الله, was a student of Shah 'Abdul-Ghani Dehlawi رحمه الله and served as a principal of Darul-'Uloom Deoband for a short period. He also actively fought alongside senior 'ulama in the battle of Shamli in 1273 A.H./1857 C.E. His academic works include an Urdu

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translation of Imam Ghazali's *Minhaj al-'Abidin*. He had a very close relationship with Hujjatul-Islam Moulānā Qasim Nanotwi رحمه الله and was particularly known for his knowledge, piety, honesty and integrity.

The elder of the two, Moulānā Muhammad Ahsan Nanotwi رحمه الله, was a prominent Hanafi jurist who translated a number of classical works. Unfortunately, in contrast to his brothers, elders and companions, Moulānā Muhammad Ahsan Nanotwi رحمه الله actively opposed the jihad of 1857. Due to this, under duress of the local populace, he was forced to leave Bareilly, his town of residence. He returned later, after the battle had ended. There, aided by his two brothers, Moulānā Muhammad Mazhar رحمه الله and Moulānā Muhammad Munir رحمه الله, he established a publishing house called Matba'-Siddiqiyyah. His translations include Imam Ghazali's Ihya' 'Uloom ad-Din. He translated and annotated Imam Nasafi's Kanzud-Daqa'iq. He also annotated Shah Waliullah Dehlawi's *Izalat al-Khafa' 'an Khilafat al-Khulafa'* and his magnus opus *Hujjatullahil-Balighah*. These were all first published by Matba'-Siddiqiyyah.

His teachers included Moulānā Mamluk 'Ali Nanotwi رحمه الله and the renowned hadith scholar Shah 'Abdul-Ghani Dehlawi رحمه الله.

Final Illness

Moulānā Muhammad Mazhar Nanotwi رحمه الله passed away at the age of sixty-four (Islamic years) after Maghrib prayers on the evening of Monday 24th Dhul-Hijjah 1302 A.H./October 1885 C.E. During his final illness, he would often touch his forehead searching for traces of sweat, as according to the Prophetic hadith, it is a sign of a believer's death. When his death was near and he began sweating from his forehead, his face lit up with joy. He was not survived by any children.

Moulānā Rashīd Ahmad Gangohī رحمه الله

Birthplace

Gangoh is an ancient village of the district Saharanpur in India. Situated approximately 125km from Delhi, it has been the birthplace of many a devout saint. Hadrat Moulānā Rashīd Ahmad Gangohī رحمه الله was born in Gangoh on 6 Zul Qadah 1244 A.H. in the house of his father, Moulānā Hidāyat Ahmad Sahib رحمه الله. He was from the lineage of Hadrat Abû Ayyûb Ansārī رضي الله عنه.

Education

He obtained his initial education from a Miājī of Gangoh. Thereafter he learnt Arabic and Persian under Moulānā Ināyat Sāhib رحمه الله and Moulānā Muhammad Taqī Sāhib رحمه الله. In 1261 A.H. he travelled to Delhi in search of knowledge. He studied some books by Qadī Ahmadud-dīn Punjābī رحمه الله for a few days after which he presented himself in the service of Moulānā Mamlûk 'Alī Sāhib رحمه الله. Here he began studying with great devotion. Moulānā Qāsim Nānotwī رحمه الله had already reached Delhi in 1260 A.H. and was serving Moulānā Mamlûk 'Alī رحمه الله.

After a few days, these two pinnacles of knowledge and virtue came together and remained companions until death. They stayed in the company of Moulānā Mamlûk 'Alī رحمه الله for a long period during which they studied thoroughly and mastered all the difficult works of logic just as a hafiz recites the Qur'ān verbatim. Both students became famous in Delhi for their intelligence and quick wittedness. It was for this reason that they were adored by their tutors

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especially Moulānā Mamlûk ‘Alī رحمه الله. If they became ill, he would visit them and teach them at their residence.

Devotion

It is amazing to note that Moulānā Rashīd Ahmad رحمه الله only spent four years in Delhi, yet he achieved such a vast amount of knowledge. Undoubtedly he was extremely intelligent but he was also diligent. He used to be so engrossed in his studies that if someone took the food away that was placed next to him, he would not even realize it. On many occasions it so happened that whilst reading some Kitab, he slept away and in the morning he would realize that he did not have his supper.

Graduation

Moulānā Gangohī رحمه الله studied hadith under the final "lamp" of the Walīullāh family namely, Shāh ‘Abdul Ghanī Muhaddith Delhwī رحمه الله. At the tender age of 21, Moulānā Gangohī had completed all his formal education and returned home. During the same year, he married his uncle's [Moulānā Muhammad Taqī Sāhib رحمه الله] daughter who was 15 at the time. Her father was his teacher and a pious saint. After Moulānā’s return from Delhi, he had a strong desire to teach someone. Allah جل جلاله fulfilled this urge of his in the form of Sayyid Mumin ‘Ali.

Medicine

Once when his mother's aunt fell ill, his uncle Moulānā Muhammad Taqi رحمه الله, who was a hakīm, attended to her but her condition did not improve. His mother’s aunt told Moulānā Gangohī رحمه الله who was 22 years of age at the time that he was a learned person and should find some cure for her illness. Her remark encouraged him to study *hikmat*

(the ancient art of medicine). After studying for a while, he formed an opinion about her illness and told his uncle about it. His uncle, knowing the youngster’s sharp-wittedness was forced to ponder and eventually expressed his ecstasy over the diagnosis which was correct and the lady recovered rapidly.

From this incident, his fame spread and people with all kinds of ailments began flocking to him from far and wide. He surpassed all the hakīms of his time and did a great service to the community. He continued practising as a hakīm until his son, Moulānā Hakīm Mas’ûd Ahmad Sāhib رحمه الله qualified as an expert in the field and continued in his fathers footsteps.

Bay’at

On one of his journeys to Thana Bhawan, he met the great spiritual mentor Hājī Imdādullāh رحمه الله to whom he pledged his allegiance. After taking the pledge, he began making *dhikr*. On the eight day, Hājī Imdādullāh رحمه الله said to him, "Miā Rashīd Ahmad, Allah has granted you the favour which He granted me. Now it is your duty to increase it."

Khilāfat

After 42 days, he asked for permission to return home. At the time of bidding him farewell, Hājī Imdādullāh Sāhib رحمه الله granted him *khilāfat* with the following words, “If anyone requests to take pledge at your hands, let him do so.”

Ask Mûsā عليه السلام about the Dīn of Allah,
He went for fire and received prophethood.

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Dedication

After achieving this great bounty of Allah, he returned to Gangoh and re-inhabited the Khānqah of Shāh 'Abdul Quddûs Gangohī رحمه الله which was lying desolate for more than 300 years. There he spent day and night in the remembrance of Allah. His dedication was unsurpassed. Even during his old-age he was punctual in all his devotions to such an extent that observers used to have pity for him. He used to fast during the day and perform 20 raka'āt *awwābīn* after Maghrib in which he used to recite about 2 juz (parts) of the Qur'ān. On his way home and while waiting, he used to recite several portions of the Qur'ān. At 2 a.m. he used to rise for Tahajjud. Some people even saw him performing wudû at 1 a.m. He used to occupy himself for 2 ½ to 3 hours in tahajjud salāh.

Abilities

He was an imām of fiqh and hadīth of his era. He was thoroughly versed in all subjects, but fiqh and hadīth were his specialities. He taught the monumental work, Hidāyah more than 14 times. He taught virtually all the works of the *sihāh sittah* (the 6 canonical works of hadīth). It is difficult to encompass all his exceptional qualities. However it would suffice to mention some of his outstanding students as a measure of his perfection. People like Sheikhul Hind رحمه الله, Moulānā Mahmûdul Hasan رحمه الله, Moulānā Khalīl Ahmad Sahāranpûrī رحمه الله, Moulānā 'Abdur Rahīm Raipûrī رحمه الله and Moulānā Husain Ahmad Madanī رحمه الله received his direct tuition.

His spiritual mentor, Hājī Imdādullāh رحمه الله praises him thus, "If Allah asks me what I have brought, then I will reply that I have brought Molwī Rashīd Ahmad and Molwī Qāsim Nānotwī."

On another occasion he said, "Molwī Rashīd Ahmad and Molwī Qāsim Nānotwī embody all internal and external sciences. Their companionship should be sought, because men of their calibre are very rare in this age."

When the dreadful incident of 1857 terminated, the British Government hanged or executed any person on whom it had any doubts. Consequently a warrant of arrest was issued for Hājī Imdādullāh, Moulānā Qāsim Nānotwī and Moulānā Rashīd Ahmad Gangohī رحمه الله. Hājī Imdādullāh emigrated to Makkah whilst his two disciples went into hiding. However, due to some spies, Moulānā Rashīd Ahmad رحمه الله was arrested and imprisoned in the notorious Saharanpur jail. Finally, due to lack of evidence he was acquitted. The government did not harm him in the least. This was probably due to the fact that the service of Dīn was predestined for him.

Demise

He wrote Fatāwā Rashīdīyah and several other works. Thousands of 'Ulama and Mashāikh quenched their thirst at this well of knowledge and piety. He finally met his Creator on 6 Jumādath-Thāniyah 1323 A.H. (11 August 1905. ✿



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Moulānā Muḥammad Qāsim Nānotwī رحمه الله

Birth

Ḥujjatul Islām, Moulānā Qāsim Nānotwī رحمه الله was born in Nanauta, a small village 12 miles west of Deoband, India. He was from the lineage of the first Caliph Abû Bakr رضي الله عنه. He was born in 1248 A.H. His father, Sheikh Asad 'Alī Ibn Ghulām Shāh رحمه الله was extremely pious and punctual in salāh and fasting.

Education

Moulānā Qāsim رحمه الله was intelligent, quick-witted and diligent from a young age. He had learnt the Qur'ān at a very tender age. He achieved his basic education in Persian and Arabic in the district of Deoband. Thereafter in the company of Moulānā Mamlûk 'Alī Sāhib رحمه الله, he travelled to Delhi in 1260 A.H. He studied the science of ḥadīth under Shāh Waliullāh's son, Shāh 'Abdul Ghanī رحمه الله.

Career

After graduating he became a calligrapher. The first script that he wrote and corrected was the Bukhārī Sharīf of Moulānā Ahmad Alī Sahāranpûrī رحمه الله. He continued this profession for a considerable period in Meerut[1] and Delhi together with teaching. During his stay in Meerut, he taught ḥadīth to Sheikul Hind, Moulānā Mahmûdul Hasan, Moulānā Ahmad Hasan Amrohī, Moulānā Muhammad Siddīq Murādabādī and Moulānā Faiḍul Hasan Gangohī رحمه الله.

[1] Meerut is a city in the Indian state of Uttar Pradesh. The city lies 70 km northeast of the national capital New Delhi, and 453 km northwest of the state capital Lucknow.

During this period, he took a pledge at the hands of Hājī Imdādullāh Muhājir Makkī رحمه الله. After traversing the different stages of taṣawwuf, he was conferred with the *khilāfat*. His spiritual mentor, Hājī Imdādullāh رحمه الله once said, 'There used to be such people before. Now we don't find such persons anymore." This is a most extravagant praise from a spiritual mentor for his disciple.

Qualities

He was extremely humble. He always explained a *mas'alah* attributing the answer to someone else. He disliked *imāmat* and always performed salāh as a *muqtadī* (follower). He was a great debater. A study of his debates that have been printed eg. *Maila Khudā Shanāsī* will reveal the depth of his knowledge. He debated against many a priest and always succeeded.

Jihād

Moulānā was included in the party formed to fight the English under the leadership of Hājī Imdādullāh رحمه الله. On one occasion when Sheikh Muhammad Thānwī رحمه الله proferred the excuse of lack of equipment for Jihād, Moulānā Qāsim رحمه الله differed with this view and asked: "Are we less equipped than the companions of Badr?" On hearing this statement Hājī Sāhib رحمه الله was stirred and delighted. Preparations for Jihād began. Hājī Imdādullāh رحمه الله was appointed the amīr, Moulānā Qāsim رحمه الله, the commander and Moulānā Gangohī رحمه الله, the judge. Thana Bhawan was declared Dārul-lslām (a Muslim state). After Meerut, the battle raged in Delhi and other parts of India. Thana Bhawan was also engulfed in the flames of this fierce war. Killing was rife. Oil was poured on the houses of the Muslims and they were scorched. Thana Bhawan soon became a heap of rubble.

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Persecution

Moulānā Qāsim رحمه الله and his associates were accused of initiating the conflict in Thana Bhawan and were consequently arrested. In this way, the sunnat of Yûsuf عليه السلام was revived. During this period, the Muslims became targets of brutal torture. The 'Ulama were hanged, some were branded with hot irons, those who were more active were banished, women were molested, the infants and the old were severely oppressed, some were sewn in the skins of pigs and pig-fat was rubbed on their bodies before being executed.

Breaking the Spirit

The aim of these trials and tribulations was to destroy the Muslims and forcefully make them embrace Christianity, but the result was nil and the English failed to break the spirit of the Muslims. When this method proved ineffective, another more powerful approach was adopted. This method included changing the mental outlook of the Muslims by means of education and psychology. History bears witness that such methods proved effective in most cases. Sensing this danger, the far-sighted mind of Moulānā Qāsim رحمه الله decided that the defense against this onslaught also had to be similar. Consequently this perception resulted in the establishment of Dārul-'Uloom Deoband in 1867 which became a fortress for the preservation of Islam. Dārul-'Uloom is a perpetual achievement of Moulānā Qāsim رحمه الله. The service done by it in the form of preserving Islam, the spreading and publication of Qur'ānic and traditional sciences and the practical training afforded to Muslims is a luminant chapter of our history which future generations can be proud of.

Moulānā Qāsim رحمه الله outlined the purpose of establishing the institution in the following words:

"The English have perpetrated boundless acts of tyranny against the Muslims for their fault, if at all it was a fault, of the uprising in 1857 and their relentless endeavour for the independence of this country thereafter. They have left no stone unturned to plunder and obliterate the Islamic arts and science, Muslim culture and civilization. Endowments of Muslim educational institutions have been confiscated and as a result, state-funded schools have been virtually closed. It is therefore, necessary to adopt other methods instead of relying upon the old system of endowments."

Love for the Holy Land

Moulānā رحمه الله had an extreme love for Arabia. When he used to go for hajj, he used to remove his shoes and walk around barefoot saying,
"How can I walk with shoes in a place where Nabī's عليه السلام blessed feet have trod."

Books

Moulānā Qāsim رحمه الله has several works to his credit. They are of such a high standard that Moulānā Thānwī رحمه الله used to say if these books were translated into Arabic and the authors' name were not mentioned, then it would have been said that these are the works of Imām Rāzī رحمه الله and Imām Ghazālī رحمه الله. The literary content of his works are of such a high calibre that even 'Ulama have difficulty in understanding them.

Hajj

He performed hajj twice. The first one was in the company of Moulānā Ya'qûb Nānotwī رحمه الله in 1277 A.H. The second one was in 1294 A.H. with Moulānā Rashīd Ahmad Gangohī رحمه الله and other elders. This sun of knowledge and *amal* (practice) eventually set on Thursday 4 Jumādal Ûlā 1297.A.H. ✿

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Moulānā 'Abdul Ḥayy Lucknowī رَحِمَهُ اللهُ

Birth

Moulānā 'Abdul Ḥayy Lucknowī رَحِمَهُ اللهُ was born in Banda[1], India on Tuesday 26 Zul Qa'dah 1264 A.H. He was the son of Moulānā Muḥammad 'Abdul Ḥalīm رَحِمَهُ اللهُ (1285 A.H.), author of many famous works and a great scholar of his time. He was a descendant of Sayyidinā Abû Ayyûb Anṣārī رَضِيَ اللهُ عَنْهُ.

His predecessors emigrated from Madīnah to Herat,[2] then to Lahore,[3] Delhi and finally to Sihāla and Firangi Maḥal near Lucknow. This locality was always inhabited by pious and noble scholars.

Early Education

Moulānā 'Abdul Ḥayy رَحِمَهُ اللهُ began memorizing the Qur'ān at the age of five. He was endowed with an astounding memory from childhood to the extent that in his own words, he remembers the time when he was beaten at the age of three.

He initially learnt the Qur'ān by Ḥāfiẓ Qāsim 'Alī رَحِمَهُ اللهُ. Subsequently his parents relocated to Jaunpur where he continued his ḥifẓ by Ḥāfiẓ Ibrāhīm رَحِمَهُ اللهُ. He completed

[1] Banda is a city in the state of Uttar Pradesh, India. It is approximately 98km from Lucknow.
[2] Herat is the third-largest city of Afghanistan. It is situated in the fertile valley of the Hari River. It is approximately 817km from the capital, Kabul and 1545km from Delhi as the crow flies.
[3] Lahore is the capital city of the Pakistani province of Punjab. It is the second largest and most populous city in Pakistan. The city is located in the north east part of Punjab province, near the border with India.

memorising the Qur'ān at the age of ten. During the period of his ḥifẓ, he also studied some Persian books by his learned father.

When he turned eleven, he began his Islamic studies by his father who was at that time teaching in Jaunpur.[1] He learnt all the books from Mīzānus Ṣarf (Arabic Morphology) till Tafseer Baydāwī, qualifying at the age of seventeen. After the demise of his father, he studied some books in mathematics by his father's teacher, Moulānā Muḥammad Ni'matullāh رَحِمَهُ اللهُ (1290 A.H).

Outstanding Traits

Allah جَلَّ جَلَالُهُ endowed Moulānā 'Abdul Ḥayy رَحِمَهُ اللهُ from childhood with the love of teaching and writing. Any book that he learnt, he would teach it thereafter. As a consequence, he developed an uncanny ability in every subject. There was not a textbook of any subject that remained difficult for him to the extent that he was able to teach books he had not previously studied by any teacher like *Al-Ishārāt* of Tûsī, *Al-Ufuqul Mubīn* and *Qānûnut Tibb* etc.

He taught for a while in Hyderabad.[2] Subsequently he left for Lucknow where he remained serving Dīn for the rest of his life. Moulānā 'Abdul Ḥayy Ibn Fakhrud-dīn Nadwī رَحِمَهُ اللهُ (1869-1923), the father of Moulānā Abul Ḥasan Alī Nadwī رَحِمَهُ اللهُ and the author of *Nuzhatul Khawāṭir*, narrates that he attended Moulānā 'Abdul Ḥayy's *majlis* several times and found him to be extremely intelligent, erudite, an ocean of knowledge, well acquainted with the intricacies of Sharī'ah

[1] Jaunpur is a city in the Indian state of Uttar Pradesh. It is 258km from Lucknow and 806km from Delhi.
[2] Hyderabad is the capital of the southern Indian state of Telangana. It is 1,566 kilometres south of Delhi and 699 kilometres southeast of Mumbai.

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to the extent that he became an internationally recognized scholar. Whenever there was any discussion with scholars, Moulānā 'Abdul Ḥayy رحمه الله would remain silent until all the scholars had spoken and they would eventually turn to him for a decisive statement. His verdict would be unanimously accepted by everyone. He was one of the wonders of India and no one disputed his matchless virtue.

Teaching and Writing

His students were completely satisfied with his teaching. Moulānā Ni'matullāh رحمه الله, his teacher, used to extol his praises generously. Due to his intense love for writing, he wrote more than a 100 books on many subjects like Arabic Grammar, Morphology, Logic, History, Jurisprudence, Hadīth etc. Some of his works presently available are: *Al-Fawāid al-Bahiyyah fi Tarājimil Hanafiyyah, An-Nāfi' al-Kabeer, Ṭarbul Amāthil, Tuḥfatul Akhyār, Umdatur Ri'āyah, As-Si'āyah, At-Ta'leequl Mumajjad, Al-Ajwibatul Fādilah and Ar-Raf' Wat-Takmeel.*

He was offered the post of justice after his father's demise but he refused, considering the dangers of the occupation and being satisfied with the little secular possessions he had. He felt that had he accepted the offer, it would have impeded his teaching and writing career.

One of the great bounties of Allah جل جلاله on him was his excellence and compatibility with the science of hadīth and jurisprudence of hadīth.

He always chose a moderate path, accepting the view of the jurists as long as there was adequate proof from the Qur'ān and hadīth.

Allah جل جلاله also granted him the ability to see true dreams in which he would be given some indications. He saw Sayyidinā Abû Bakr, Umar, Ibn Abbās, Fātimah, Āishah, Umme Habībah, Mu'āwiyah رضي الله عنهم in his dreams and he also met Imām Mālik, Shamsud-dīn Sakhāwī, Suyûṭī and other scholars (in his dreams) from whom he benefited as mentioned in a separate book on this topic.

The Journey for Ḥajj

He performed ḥajj with his father in 1279 A.H. They travelled in Rajab from Hyderabad and embarked on a ship from Bombay[1] in Sha'bān. Due to inclement weather, they were unable to land at Jeddah and had to alight at Līs from where they travelled on land for four days before reaching Makkah at the end of Ramaḍān. They returned after hajj to Bombay in Rabī'ul Awwal and from there to Hyderabad in Jumādal Ûlā. He performed a second hajj in 1292 A.H.

The Muftī of Makkah, Sheikh Aḥmad Ibn Zain Daḥlān رحمه الله granted him permission for all the asnād (chains of narration) of Al-Hidāyah of Marghīnānī as well as what he had learnt from all his teachers. He was also granted permission by Muftī Muḥammad Ibn 'Abdullah Ḥanbalī رحمه الله of Makkah, Sheikh Muḥammad Ibn Muḥammad Al-Gharbī رحمه الله and Sheikh 'Abdul Ghanī Dehlwi رحمه الله.

Demise

He passed away in Rabī'ul-Awwal 1304 A.H. at the young age of 39 and was buried in the graveyard of his ancestors.

[1] Mumbai also known as Bombay, the official name until 1995, is the capital city of the Indian state of Maharashtra. Mumbai lies on the west coast of India.

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Moulānā Muhammad Yahyā Sāhib رَحِمَهُ اللَّهُ

Birth

Moulānā Muḥammad Yaḥyā Sāḥib رَحِمَهُ اللَّهُ was born on Thursday, 1st Muḥarram 1288 A.H. corresponding with 23 March 1871. He possessed many excellent qualities. His historical name was Buland Akhtar. His hometown was Kandhla.[1] His father, Moulānā Muḥammad Ismā'īl Sāḥib رَحِمَهُ اللَّهُ was employed in Delhi to teach the children who belonged to the family of the last Moghul King Ẓafar. He lived in Shāh Niẓāmuddīn after the rebellion. Moulānā also lived there with his father.

Moulānā Muḥammad Yaḥyā's mother was Bī Ṣafīyyah daughter of Molwī Diyā' al-Ḥasan. She had memorized the Qur'ān and performed an amazing amount of daily dhikr. She was the granddaughter of Moulānā Muẓaffar Ḥusayn رَحِمَهُ اللَّهُ.

Moulānā Muḥammad Yaḥyā Sāḥib رَحِمَهُ اللَّهُ was naturally intelligent, and was born with a naturally clean and meticulous temperament. His mother used to say: "I had little milk, so a wet-nurse used to breast-feed him. But he was so particular that if the wet-nurse's clothes were dirty, Yaḥyā would continue crying and refuse to drink her milk until she takes a bath and changes her clothes."

Early Life

He memorized the Qur'ān at the age of seven. For the next six months he was ordered by his father to make one

[1] Kandhla is a city in Shamli District in the Indian state of Uttar Pradesh. It is approximately 90km from Delhi.

khatam (entire recitation of the Qur'ān) every day. As long as he did not complete the one khatam from memory, he would not get any food. Once he completed, he was free for the rest of the day. Moulānā used to relate: "Generally I used to complete the entire Qur'ān before ẓuhr. After having my meal, which was my free time, I used to study Persian with great enthusiasm." Even during the period of memorizing the Qur'ān, he read many Persian collections and stories without his father's knowledge. But he did not allow this to have any impact on his Qur'ān memorization.

When the six months were completed, his father personally commenced teaching him Arabic. His father was from among the senior pious people. He was regular with his waẓā'if and very particular about tahajjud. The father would wake up Moulānā and his elder brother, Molwī Muḥammad Sāḥib رَحِمَهُ اللَّهُ, in the latter part of the night so that they may develop this habit from an early stage. When they used to get up at this hour, Molwī Muḥammad Sāḥib would engage in lengthy nafl ṣalāhs, but Molwī Muḥammad Yaḥyā Sāḥib رَحِمَهُ اللَّهُ would offer short nafl ṣalāhs and study his books because this is what he was attached to.

Moulānā used to say: "My father was very particular about reading the different du'ās of wuḍū and would insist we also read them when performing our wuḍū. But I was more attached to my studies, and so, while performing wuḍū also, I used to revise my Arabic and Persian vocabulary. When my father used to hear me repeating my vocabulary, he would reprimand me saying: 'These are very good wuḍū du'ās which you are reading! How shameful!'"

Expertise

Together with his academic capability and proficiency in traditional sciences, his expertise in rational sciences at

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such a young age was accepted and well-known. The 'ulamā of his time used to look with astonishment when very senior people used to consider it an honour to engage him in academic discussions.

More astounding was the fact that he studied most of the books on his own, and studied very few under a teacher. He was so proficient in Arabic literature that he could compose both prose and poetry without any difficulty.

He used to say: "From all the literature books, I studied only nine maqāmāt of the *Maqāmāt Ḥarīrī* from a teacher. And that too, my teacher told me to walk with him on his way to and from his house. While walking with him, I must read the text. I used to accompany him and read it to him on the way. Most of the time he would say to me: 'I do not know the meaning of this word, you must check it for yourself.'"

This literature teacher was Ḥakīm Moulānā Muḥammad Ḥasan Ṣāḥib Deobandī who was the brother of Sheikh al-Hind رحمه الله. He used to respect him greatly and address him by the title of "ustādh". Moulānā stayed in Deoband for a few days solely to study under him. He used to learn half or more *maqāmah* per day. When he completed nine *maqāmāt*, he left Deoband and returned to his house in Kāndhla.

Studies

On returning to Kāndhla, he went to Madrasah Arabīyyah and began studying logic under Molwī Yadullāh Ṣāḥib Sambhalī who was well-known in rational sciences. Molwī Yadullāh Ṣāḥib did not know Arabic literature. So Molwī Muḥammad Yaḥyā رحمه الله would study *Ḥamdullāh* (a text book) under him for one hour, and he would study

Maqāmāt Ḥarīrī under Molwī Muḥammad Yaḥyā رحمه الله for one hour.

Moulānā used to say: "I studied *Ḥamdullāh* in eighteen days. These lessons used to be after ẓuhr. In the morning I would take this book and sit on the roof of my grandmother's house and study it together with its marginal notes. I would come down at midday and have lunch. At times I used to engage my teacher in a discussion. He would say that the meaning which I understood is wrong and he would explain it differently. I would tell him that the meaning which I am giving is correct, but I will discuss it in the next period when we have our *Maqāmāt* lessons. If I am going to discuss it now, my lessons will remain incomplete." He used to say: "I knew the book *Sullam* from memory. I held a tasbīḥ (rosary) in my hand and read its text from beginning to end 200 times."

There are still some people present who saw Moulānā Muḥammad Yaḥyā رحمه الله writing most of the literature text books from memory and giving them to students. He used to teach them without any difficulty whatsoever while walking about. His handwritten copies of *Nafḥatul Yaman, Mutanabbī* and *Ḥamāsah* are still existing.

Apart from the books of literature and logic, he studied the other books at Madrasah Ḥusayn Bakhsh in Delhi. However, he had no thoughts of studying Ḥadīth because he was convinced that anyone studying Ḥadīth in Delhi is bound to become a ghayr muqallid (one who does not follow any one of the four juridical schools).

He used to say: "My brother Molwī Muḥammad Ṣāḥib رحمه الله studied Ḥadīth in Gangoh. I thus had full confidence in Ḥaḍrat Gangohī رحمه الله and had made a firm resolution that if

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I were to study Hadīth, I will study it in Gangoh, if not, I will not study it."

Examinations

However, Imām Rabbānī (Hadrat Gangohī) رحمه الله was now suffering from watery eyes and had stopped teaching Hadīth. When the time for the examinations approached, the madrasah authorities included Molwī Muhammad Yahyā's name for the Bukhārī Sharīf examinations although he did not study a single lesson of it. He used to say: "The madrasah authorities insisted on my father so he said to me: 'Yahyā! What is there? There are still five months [before the exams]. Study it in this time.'

Consequently, I spent those five months in our room in Nizāmuddīn in such a manner that even the musjid people did not know where I was. Only two students who were delegated to bring my food and wudū water knew where I was. It was during these days that a telegram requesting my marriage came from Kāndhla. When the telegram arrived, the people sent it back saying that the addressee has not been living here since quite some time, and they do not know where he is gone to.

I only came to know of the telegram when those two students informed me of it. During this period I studied the entire Bukhārī Sharīf, Sīrah Ibn Hishām, Tahāwī, Hidāyah and Fath al-Qadīr. I myself was astounded as to how I studied all these books.

Coincidentally, Hadrat Moulānā Khalīl Ahmad Sāhib رحمه الله was appointed as the examiner. After seeing my answers, he wrote: 'Even a teacher cannot write such answers.' It was on this basis that when Hadrat (Moulānā Khalīl Ahmad Sāhib) went to Gangoh, he interceded on my behalf before

Imām Rabbānī and said: 'Teach the Dourah Hadīth just one more time for my sake because Hadrat probably never had a student like Molwī Yahyā.'"

Hadrat رحمه الله gave his word and it was his last Dourah Hadīth. It could be referred to as the last scene of his final era. A large group of students who had lost hope of seeing this final glory gathered in Gangoh by virtue of Molwī Yahyā رحمه الله. Molwī Muhammad Yahyā Sāhib رحمه الله coming to Gangoh to study Dourah Hadīth was as though he was dedicating his entire time to the service of Hadrat Gangohi رحمه الله.

Molwī Muhammad Yahyā رحمه الله must have possessed something which caused Imām Rabbānī to love him more than his own children. Hadrat used to refer to him as "the walking stick for my old age and the eye for my blindness". If he had to leave Hadrat for a few minutes for some work, Imām Rabbānī would become restless. He spent twelve full years under that love and affection. No one can produce a similar example.

When Imām Rabbānī passed away, Moulānā Khalīl Ahmad Sāhib رحمه الله conferred the deputyship on him.

In Meerut

Molwī Muhammad Yahyā Sāhib رحمه الله was himself a person of deep insight. He had spent twelve years in the service of Imām Rabbānī. He had a special status which cannot be described.

Upon the request of Moulānā Ashiq Ilahi رحمه الله, he came to Meerut in one Ramadān to recite the Qur'ān. Moulānā Ashiq Ilahi رحمه الله noticed that he used to complete the entire

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Qur'ān while walking about during the day and he would be reading Sūrah An-Nās at the time of opening fast.

When he disembarked from the train, it was already the time for Ishā. It was his habit to remain in wuḍū all the time. So the moment he entered the musjid, he stood on the muṣallā and read ten juz (parts) in three hours. He read with absolute clarity and fluency without any stuttering or hesitation. It was as if the Qur'ān was open in front of him and he was reading directly from it. He completed the Qur'ān on the third day and departed. He neither needed to revise before anyone nor did he need a listener behind him.

Another peculiarity of Moulānā was that he never accepted any wage and never tolerated any recompense for teaching. He was very desirous of convincing children to study Arabic. Because of this, he had to adopt very affectionate mannerisms towards them [as a way of encouraging them to study]. In addition to this, he was extremely selfless. And so, he used to intermingle with the students as though he himself was their classmate with whom he used to engage in all types of jokes and laughter.

Assisting the Students

He used to invite the students to meals very often, and privately fulfil their monetary needs. He used to privately help orphans, widows, the poor and needy so much that one would get astonished at hearing about it. His simplicity and selflessness were of such a level that it would be difficult to find even five rupees worth of grain at one time in his house. But spending in good causes was of such a level that when he passed away, he was owing 8000 rupees and no one knew how he incurred these debts. Allāh جَلَّ جَلَالُهُ made the son (Maulānā Muḥammad Zakarīyyā Ṣāḥib رَحِمَهُ اللهُ) just like

the father. And so, the son paid off all the debts from the treasure of books which his father owned.

While Moulānā Muḥammad Yaḥyā Ṣāḥib رَحِمَهُ اللهُ was studying Dourah Ḥadīth in Gangoh, he made it a point to note down Ḥaḍrat Gangohī's class lectures. He would then write them down neatly after classes. Ḥaḍrat Gangohī's lectures were commentaries and rare explanations for each of the books which he taught.

Demise

Moulānā Yaḥyā Ṣāḥib رَحِمَهُ اللهُ went to Madrasah Mazahirul Uloom at the request of Moulānā Khalil Ahmad رَحِمَهُ اللهُ. Moulānā Yaḥyā Ṣāḥib رَحِمَهُ اللهُ commenced from that time and continued teaching for a full five and half years. Towards the end of Dhul-Qa'dah 1334 A.H. he received a telegram in which Moulānā Khalil Ahmad رَحِمَهُ اللهُ informed him that he had returned from ḥajj and reached Bombay. That same evening, Moulānā Yaḥyā Ṣāḥib رَحِمَهُ اللهُ suffered from cholera and passed away as a martyr within a few hours. This physical manifestation of knowledge and practice suddenly departed from this world and was buried in the cemetery of Sahāranpūr.



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Sheikhul Hind رَحِمَهُ اللهُ

Moulānā Mahmûdul Hasan رَحِمَهُ اللهُ, more popularly known as Sheikhul Hind (the Scholar of India), was born in 1268 A.H. (1851 A.D) in Bareilly. His father, an erudite scholar of Dīn, Moulānā Zul Fiqār 'Alī Sāheb رَحِمَهُ اللهُ was a deputy inspector of the Madāris and was stationed in Bareilly at that time. His actual home town was Deoband. He was from the lineage of the third Khalīfah, Hadrat 'Uthmān رَضِيَ اللهُ عَنْهُ.

Education

His education began at the age of 6. He learnt the Qur'ān by Miājī Manglorī and the basic Persian books by Moulānā 'Abdul Latīf Sāhib رَحِمَهُ اللهُ. After completing his Persion studies, he began his Arabic studies under the astute guidance of his uncle, Moulānā Mehtāb Alī Sāhib رَحِمَهُ اللهُ.

On 15 Muharram 1283 A.H. Moulānā Qāsim Nānotwī رَحِمَهُ اللهُ established Dārul 'Uloom Deoband in the famous Chatta Musjid and Moulānā Mahmûdul Hasan رَحِمَهُ اللهُ became the first student. The first ustād was Mullā Mahmûd رَحِمَهُ اللهُ. Sheikhul Hind رَحِمَهُ اللهُ completed the Sihāh Sittah thereby qualifying in 1286 A.H..

Teaching

In 1288 AH he began teaching in Dārul 'Uloom. Initially he taught the basic kitābs, but as his intelligence and capabilities became apparent, he was given the higher subjects to teach until 1305 AH when he was appointed the Sheikhul Hadith. He offered his noble service to the Dārul 'Uloom until 1333. AH. During his 44 years of teaching, thousands of students quenched their thirst for knowledge

at this profusely overflowing "ocean of knowledge". He also taught during his stay in the Malta[1] Prison and in Makkah and Madīnah. His students, which number in the thousands, spread far and wide dispersing the knowledge and illumination they received from their mentor. Some of his outstanding students were:

Moulānā Ashraf 'Alī Thānwi, Moulānā Husain Ahmad Madani, 'Allāmah Shabbir Ahmad Uthmānī, 'Allamah Anwar Shāh Kashmīrī, Muftī Kifāyatullāh, Moulānā Asghar Husain, Moulānā Ubaidullāh Sindhī, Moulānā 'Izāz Alī Deobandī and Moulānā Habibur Rahmān Uthmānī رَحِمَهُمُ اللهُ.

Qualities

Moulānā was very pious from a young age. Together with that, the love and attachment of Moulānā Qāsim Nānotwī رَحِمَهُ اللهُ and the attention of Moulānā Rashīd Ahmad Gangohī رَحِمَهُ اللهُ elevated him onto the throne of spiritual illumination. Being pleased with his literary and spiritual merits, Hājī Imdādullāh رَحِمَهُ اللهُ granted him *khilāfat* (successorship) which he also obtained from Moulānā Rashīd Ahmad Gangohī رَحِمَهُ اللهُ.

Moulānā devoted most of his time in teaching and writing. He never neglected his optional devotional acts of dhikr, murāqabah and tahajjud, to the extent that even during the bitterly cold nights of Malta when it used to snow, there was no change in his daily routine and he continued performing wudû with ice-cold water. Because of his

[1] Malta is a Southern European island country in the Mediterranean Sea. It lies 80 km south of Italy, 284 km east of Tunisia, and 333 km north of Libya.

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bladder illness, he had to perform wudû several times in one night.

Political Activities

In 1857, a movement popularly known as Reshmī Rûmāl was formed to fight the British. The Silk Letter Movement (تحریکِ ریشمی رومال) refers to a movement organised by the Deobandi leaders between 1913 and 1920, aimed at freeing India from British rule by allying with Ottoman Turkey, Imperial Germany, and Afghanistan. The plot was uncovered with the capture of letters from Moulānā Ubaidullah Sindhi, then in Afghanistan, to Moulānā Mahmudul Hasan, another leader then in Persia. The letters were written on silk cloth, hence the name.

Sheikhul Hind رحمه الله played an important role in advancing this movement. He made Kabul the headquarters. In 1330 A.H. he played a dominating role in the battle of Balqān by assisting the Turks and sending them large sums of money.

In 1327 A.H. he laid the foundation of the Jam'iatul Anṣār. He was chosen the amīr whilst Moulānā Ubaidullāh Sindhī رحمه الله was appointed the secretary. Three conventions were held in Moradabad[1] (1329), Meerut (1330) and Shimla[2] (1331) which caused a stir throughout India and jolted the British government.

He united the Muslim rulers, Galib Pasha and Anwar Pasha amongst others to attack India. During his stay in Madīnah,

[1] Moradabad is a city in the Indian state of Uttar Pradesh. It is situated on the banks of the Ramganga river, at a distance of 167 km from the national capital, New Delhi and 344 km north-west of the state capital Lucknow.

[2] Shimla, also known as Simla, is the capital and largest city of the northern Indian state of Himachal Pradesh.

he met Anwar Pasha, Minister of War for the Turkish government and Jamal Pasha who was commander of the Fourth Division of the Turkish Army and enlightened them on the situation in India. They promised to assist the Muslims in freeing India from the clutches of the oppressive British government.

In Madinah Munawwarah

During a gathering of 'Ulamā in Masjidun Nabawī, Sheikhul Hind رحمه الله and Moulānā Ahmad Alī Sahāranpûrī رحمه الله were requested to address the audience but declined proffering the excuse of not being fluent in Arabic. However, Moulānā Husain Ahmad Madanī رحمه الله who was also present, delivered an inspiring talk by highlighting the significance of jihād. This discourse was greatly appreciated by the attending dignitaries.

The Turkish Ministers were requested to give a written statement of their desire to participate in the emancipation of India. They complied with this request. These documents were to be despatched to all the headquarters in India. Extreme caution had to be taken because the British spies and intelligence officers were extremely alert and nothing could reach India without their scrutiny.

A special wooden box was made and these documents were carefully concealed within the planks. The box was filled with clothes and sent with Moulānā Hādī Ḥasan رحمه الله who was given instructions where to deliver it. When his ship reached Bombay, the C.I.D. and police officials were expecting Sheikhul Hind رحمه الله to be on board. Sheikhul Hind's associates were thoroughly searched.

A close companion of Sheikhul Hind رحمه الله who was waiting at the docks, met Moulānā Hādī Ḥasan رحمه الله and told him to

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hand over the box so that it could be taken out with the luggage of the other ordinary passengers. In this way the box escaped the scrutiny of the officials and it reached its destination safely.

Secret Disclosed

While Sheikhul Hind رحمه الله was still in Makkah, the month of hajj approached and he decided to delay his departure to India till after hajj. A close relative of his was sent with some cash to deliver to Sheikhul Hind رحمه الله. Being a close relative, Moulānā trusted him and told him all the details of their schemes. He was also told the secret of the box and where the photocopies of all the documents were sent.

When this relative returned to India after hajj, he was arrested under suspicion and sent to llāhabād prison. Unfortunately, he was timid, inexperienced and this was the first time he was arrested. Furthermore the C.I.D. officers who interrogated him in llahabad[1] were expert psychologists. They threatened and taunted him and used all methods at their disposal to extract all the secret information he withheld. He submitted all what he knew. In short the C.I.D. obtained the keys to the treasure.

Meanwhile in Makkah, Sheikhul Hind رحمه الله and his companions were arrested for not signing a fatwā that contained facts which were contrary to the Shariat. They were sent under armed guard to Jeddah where they remained for a month. Thereafter they were sent to a jail in Egypt where the interrogation was conducted by an Englishman who spoke fluent Urdu. He had with him

[1] Allahabad is a city in the Indian state of Uttar Pradesh. The Mughal emperor Akbar renamed it Ilahabad, which the British changed to Allahabad. It is approximately 200km from Lucknow.

voluminous files detailing all Sheikhul Hind's plans and strategies. It was only then that Sheikhul Hind and his companions realized that they had been betrayed by one of their own men.

In Malta

After one month in the Egyptian prison, they were sent under armed escort on 16 February to Malta, where they were imprisoned for approximately three years and two months. During his imprisonment in Malta, he began translating the Qur'ān which was completed in a year. Explanatory notes till the fourth chapter were also compiled in this period. At the time of their release, all the Turkish officers who were not released as yet, gathered and expressed their love and sympathy. Sheikhul Islām Khairud-dīn Āfandī رحمه الله raised his hands and made du'ā. All the officers followed suit and the air was filled with the sound of *āmīn*. Many high ranking officials and wealthy men had left Malta before this, but never was there such a huge gathering for anyone nor the expression of so much devotion. There were many British officers present who were amazed at the scene.

Respect

Moulānā Husain Ahmad Madanī رحمه الله writes in his autobiography that European nations admire and respect a person that sacrifices himself for his country and his people even though in politics he may be their enemy. Many high-ranking British Officers used to come to the Malta prison.

On seeing Sheikhul Hind رحمه الله from a distance, they used to remove their hats out of respect and greet him. They used to stand respectfully and speak to him. Hadrat Sheikhul Hind رحمه الله never even used to stand up. In fact, sometimes

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he used to remain occupied in the translation of the Qur'ān which he was compiling. However these officers used to respectfully stand and observe him.

On the contrary, even an ordinary Englishman would never respect any high ranking Indian Government official or minister. This was respect and honour not due to any material status but granted solely by Allah جَلَّ جَلَالُهُ to His humble servants.

On their return to Bombay on 8 June 1920, they were met by many 'Ulamā and dignitaries including Mahatma Gandhi. From Bombay he left for Deoband, after which he participated in many conferences and his urge to continue his efforts intensified.

Illness And Demise

However Sheikhul Hind's health continued to deteriorate all the time. He suffered from rheumatism and piles. Dr. Ansārī رَحِمَهُ اللهُ of Delhi was treating him. After the Jalsa of Aligarh[1] in 1339 AH. he went to Delhi. Till the 14 Rabī'ul Awwal his fever increased and his condition became very serious until the 18 Rabī'ul Awwal when he finally departed from this temporary abode. Moulānā Shabbir Ahmad Uthmani رَحِمَهُ اللهُ relates that Sheikhul Hind رَحِمَهُ اللهُ opened his eyes for a while and looked up saying,
"I regret dying on my bed. My desire was to have been on the field of jihād against the enemy and my body should be shattered in pieces."

[1] Aligarh is a city in the Northern Indian state of Uttar Pradesh. It lies 203 km northwest of Kanpur and is approximately 140 km southeast of the capital, New Delhi. Notable as the seat of Aligarh Muslim University, Aligarh is one of the largest cities in Uttar Pradesh.

Thereafter he said "Allah, Allah" seven times. Hāfiz Muhammad Ilyās رَحِمَهُ اللهُ recited Sûrah Yāsīn. When the sûrah was about to be terminated, Hadrat Sheikhul Hind رَحِمَهُ اللهُ straightened his body himself, opened his eyes slightly, and recited:

الیه ترجعون

(To Him only is your return)

and closed his eyes forever.

Hakīm Muhammad Hasan رَحِمَهُ اللهُ, the brother of Sheikhul Hind رَحِمَهُ اللهُ, with the assistance of some students, performed the ghusl. The news spread rapidly in Delhi and both the Muslims and the Hindus began closing their shops. Thousands began to gather at Dr. Ansari's bungalow.

The janāzah salāt was performed in a nearby field and was thereafter taken to the station where janāzah salāh was performed once again. There was now a crowd of approximately 20 000. The train left Delhi at 2.30 pm. and janāzah salāt was performed en-route in Meerut.

The janāzah reached Deoband at 7.30 pm. Never was such a large crowd seen in Deoband for any janāzah before. Hakīm Muhammad Hasan رَحِمَهُ اللهُ performed the janāzah after Fajr salāh. The janāzah was then taken to the graveyard and laid to rest eternally in the proximity of Sheikhul Hind's teacher.



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Moulānā Khalil Ahmad Saharanpurī رحمه الله

Birth

Born in Safar 1269 (A.H.), December 1852 (A.D.) in the Nanauta district of Saharanpur, Moulānā Khalīl Ahmad رحمه الله was a distinguished member of the Ayyûbī family of Anbheta.[1] His mother was the sister of Moulānā Muhammad Ya'qûb Nānotwī رحمه الله and the daughter of the eminent Ustād, Moulānā Mamlûk 'Alī Sāhib رحمه الله.

Education

When he was five years old, Moulānā Mamlûk 'Alī رحمه الله himself made his Bismillah and began his Qā'idah, thus initiating his Islamic education. Due to his natural capabilities and profound intelligence, he completed the Qur'ān rapidly and began his Urdu education. When he heard of the establishment of Dārul 'Uloom Deoband in 1283 A.H. and that the main teacher was his uncle Moulānā Muhammad Ya'qûb Sāhib رحمه الله, he took permission from his parents and proceeded to Deoband.

Six months later, the institute Mazahirul 'Uloom was founded in Saharanpur with Moulānā Mazhar Nānotwi رحمه الله as the head-ustād. Although Moulānā Khalīl Ahmad رحمه الله was being well trained by his uncle in Deoband, it was divinely decreed for him to gain his knowledge from the institute which was later going to flourish under his astute supervision. Hence he was not satisfied in Deoband and decided to proceed to Saharanpur where he studied hadīth, tafseer and fiqh under

[1] Ambheta is a village located in the Bharuch district of Gujarat state,India. It is approximately 290km from Mumbai.

Moulānā Mazhar Sāhib رحمه الله and the remaining subjects by the other ustāds. At the tender age of 19, he qualified in 1288 A.H.. His burning desire to master literature took him to a college in Lahore where he studied under Moulānā Faidul Hasan Sahāranpûrī رحمه الله who was the professor of oriental sciences.

Career

After completing his studies at Lahore, he was appointed assistant ustād at Mazāhirul 'Uloom. When there arose a need for an ustād at Manglor Arabic Madrasah, he was sent there as the head-ustād.Thereafter he also taught in Bhopal[1], Bahawalpur[2], Bareilly and Deoband. Eventually in 1344 (A.H.) at the age of 45, he was appointed the head ustād at Mazāhirul 'Uloom in Saharanpur. He was the primary cause of this institute achieving great heights during this period.

Spiritual Phase

Although he had completed his formal studies, he remained in search of "*ma'rifat*" - the recognition of Allah which transforms words and knowledge into action. Consequently his keen eyesight fell upon the great luminary of his time, Moulānā Rashīd Ahmad Gangohī رحمه الله. One reason for turning to him was that his ustādh, Moulānā Muhammad Mazhar رحمه الله, notwithstanding all his outstanding qualities and erudition, used to attend the gathering of Moulānā Gangohī رحمه الله. After taking a pledge at the hand of Moulānā Gangohī رحمه الله, he continued teaching and spent his spare time in dhikr. He presented an example of unmatched

[1] Bhopal is the capital of the Indian state of Madhya Pradesh. Bhopal is known as the City of Lakes for its various lakes and is also one of the greenest cities in India. It is 822km from Delhi and 775km from Mumbai.

[2] Bahawalpur is a city in Punjab, Pakistan. It is approximately 407km from Lahore and 98km from Multan.

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steadfastness. Whether on journey or at home, the demise of a son or daughter, nothing interfered with his routine. He continued reciting the Qur'ān in tarāwīh till the age of 72 notwithstanding all physical aches and weaknesses.

In Makkah

When Moulānā Khalīl رحمه الله proceeded for his second hajj to Makkah, his spiritual mentor, Moulānā Gangohī رحمه الله wrote to his murshid (spiritual guide), Hājī Imdādullāh رحمه الله saying, "Molwī Khalīl Ahmad will present himself. Hadrat will be pleased to note his condition."

Consequently when Moulānā Khalīl Ahmad رحمه الله arrived, Hājī Imdādullāh رحمه الله was extremely satisfied with his spiritual condition. At the time of his departure, Hājī Imdādullāh رحمه الله embraced him, placed his turban on Moulānā Khalīl's head and granted him *khilāfat* (successorship). On his return to Gangoh, he humbly handed these gifts to Moulānā Gangohī رحمه الله.

In Madīnah

On 16 Shawwāl 1344 A.H. he took 1½ years unpaid leave and left for Madīnah. A very large group of people accompanied him on this journey. While undertaking this journey, he did not have the intention of emigrating but upon reaching Hijāz, decided to do so. During this period, upon the insistence of certain 'Ulamā of Madīnah, he began teaching Sunan Abī-Dāwûd. During his stay in Madīnah, he continued writing "*Badhlul- Majhûd*". After its completion, he said, "I made three du'ās to Allah of which two have been accepted:

1. To see an Islamic government controlling Makkah with my own eyes.
2. To complete the kitāb, *Badhlul-Majhûd*.
3. To be buried in proximity to Nabi عليه السلام.

Demise

Seven months and 24 days after completing *Badhlul-Majhûd*, he passed away on 15 Rabī'uth Thānī 1346 A.H. after 'Asr and was buried in close proximity to the graves of the Ahle Bait. It is astoundingly strange that the 1½ years leave which he took from Madrasah Mazāhirul-'Uloom, was the exact amount of his life that remained, not a day more, not a day less. This leave terminated on 16 Rabī'uth-Thānī 1346 A.H. and there was one hour left for sunset when he passed away. In this way his third du'ā was also accepted. Besides this, hundreds of his du'ās were accepted as has been witnessed by his close associates.

Rank

The words of Hājī Imdādullāh رحمه الله in a letter to him suffice to indicate his high rank: "You are the pride of my *silsilah*. I am extremely pleased with you." *Allahu-Akbar*, what a weighty praise from the grand spiritual mentor. Sheikhul Islam, Moulānā Zafar Ahmad Uthmānī رحمه الله relates that once during hajj when Moulānā Khalīl Ahmad رحمه الله entered the haram for *tawāful qudûm*, Moulānā Muhibbud-Dīn (khalīfah of Hājī Imdādullāh) رحمهما الله remarked,
"Look, who has entered the haram because it has become illuminated with so much nûr (spiritual effulgence)."

When Moulānā Khalīl Ahmad رحمه الله completed his tawāf and approached Moulānā Muhibbud-Dīn رحمه الله, the latter remarked "Oh! It is you that has filled the whole haram with nûr."
In short, Moulānā was a great Muhaddith, faqīh and Sheikhe-kāmil of his time. Many of his successors and students were great scholars and men of virtue, some of whom are Moulānā Yahyā Kandhelwī, Moulānā 'Abdullāh Gangohī, Moulānā Faidul Hasan Gangohī, Moulānā Zafar Ahmad Uthmānī, Moulānā Ilyās Kandhelwī, Moulānā Fakhrud-Dīn, Muftī Jamīl Ahmad Thānwī, Moulānā Badre-Ālam and Moulānā Zakariyya Kandhelwī رحمهم الله. May Allah جل جلاله bless their souls.

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Moulānā 'Abdur Rahīm Raipûrī رحمه الله

Early Life

Moulānā 'Abdur Rahīm Raipûrī رحمه الله was a very learned and pious scholar of his time. His father, Rāo Ashraf 'Alī Khān was a land baron of the Rajput family but he made Raipur[1], which is approximately 20 miles from Saharanpur, his home town.

Moulānā 'Abdur Rahīm رحمه الله obtained his initial education in Tigri in East Punjab. Thereafter he learned Arabic and Persian in Rampur[2] and at Mazāhirul 'Uloom in Saharanpur. From a tender age he was inclined towards Taṣawwuf. He was most fortunate in receiving the attention of the pious elders. When Hājī Imdādullāh رحمه الله was emigrating to Makkah, Moulānā 'Abdur Rahīm رحمه الله was 3 years of age. Rāo Ashraf was one of the devoted servants of Hājī Imdādullāh رحمه الله.

Moulānā Āshiq Ilāhī رحمه الله writes,
"He (Moulānā 'Abdur Rahīm رحمه الله) was an embodiment of virtue. In my knowledge, he is the only one in whose heart, the seed of Hadrat Gangohī's love was embedded from the time of birth. When Hadrat Gangohī رحمه الله was on his way to Panjlasa[3] and stopped over in Tigri[4], he was the guest of

[1] Raipur is the capital cityof the state of Chhattisgarh in India. Raipur is located near the centre of a large plain, sometimes referred to as the "rice bowl of India", where hundreds of varieties of rice are grown. The Mahanadi River flows to the east of the city of Raipur, and the southern side has dense forests.
[2] Rampur is a city in the Indian state of Uttar Pradesh. It is approximately 361km from Lucknow.
[3] Panjlasa is a village in Ambala District of Haryana State, India. It is approximately 222km from Delhi.
[4] Tigri is a town in the South district in the National Capital Territory of Delhi, India. It is approximately 33km from Delhi.

Rāo Ashraf. Moulānā 'Abdur Rahīm رحمه الله was 3 years old at the time. Hadrat Gangohī رحمه الله expressed his love for the child, placed his hand on his head and made du'ā for him. From that time onwards he had a close affinity for Hadrat Gangohī رحمه الله. From childhood he began visiting Gangoh and imbibing virtues from the noble company of Hadrat Gangohī رحمه الله until eventually he took bay'at at his hands and Hadrat Gangohī رحمه الله made him Mujāz-e-Bay'at (permission to allow people to take bay'at)."

Career

He was also made the patron of Madrasah Mazāhirul 'Uloom with the likes of Hadrat Thānwī رحمه الله and Hadrat Sheikhul-Hind رحمه الله.

Another great achievement of his was his participation in the movement "Reshmī Khuṭûṭ", the details of which are mentioned in Naqshe-Hayāt – the autobiography of Hadrat Moulānā Husain Ahmad Madanī رحمه الله.

He had a tremendous love for the Qur'ān and imparting its knowledge. It is mentioned in *Tazkiratul-Khalīl* (p.248) that in Ramadān he used to spend the entire day reciting the Qur'ān. Of the 24 hours, perhaps he only slept for an hour. Sheikh Zakarīyā رحمه الله says that he used to exert himself in Ramadān to such an extent that the onlookers used to feel pity. His Iftār and Sehri barely consisted of two cups of tea and half or one piece of *roti*. He used to recite the Qur'ān in tarāwīh himself. This normally took him 2 - 2½ hours to complete. When he became weak, he used to listen to the recital of the Qur'ān and besides his own *khatm* (completion), he used to listen to another 3 to 4 *khatms*.

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Trust in Allah

He established a Madrasah in his garden – an embodiment of tawakkul (trust in Allah). There was no question of a collection drive nor was there any *waqf* land. The simplicity of the musjid and madrasah reminded one of the era of prophethood. The small children of the village came here for their religious education. Arrangements for their food were made at the madrasah. Once it so happened that all the supplies of wood and dough ran out. The superintendent informed Moulānā 'Abdur Rahīm رحمه الله who said, "Allah is the Provider. He will make arrangements." Saying this he remained silent.

It was not even morning yet when the students who went to the river to bath came running to Moulānā and told him that the river was overflowing with wood. Moulānā's countenance beamed with joy and he said, "The noble Sustainer has sent your provisions. Go and gather as much as you can." The students began gathering the wood earnestly and within two hours there was such a huge pile that it became impossible to bring more. Now there was still a need for dough. After two hours, the postman came with a money order for 150 rupees. It was addressed to the madrasah to use for their expenses. In short the madrasah continued functioning with this type of trust in Allah جل جلاله.

Qualities

Sheikh Zakarīyā رحمه الله says that he first visited Hadrat Raipûrī رحمه الله with his father, Moulānā Yahyā رحمه الله when he was about eleven years old. Hadrat رحمه الله had a special attachment for him. He told the servant to hand over all the sweetmeats to him. He was taken to visit all the neighbouring areas.

Hadrat رحمه الله, who was a good swimmer also taught him how to swim. Sheikh Zakarīyā رحمه الله has mentioned in his autobiography that Moulānā 'Abdur Rahīm's entire life was one of humility. His humility was proverbial among all the elders. Once Moulānā Thānwī رحمه الله went to Raipur and after observing Hadrat Raipûrī رحمه الله remarked, "Allahu Akbar! Humility flows from every leaf of the trees of this garden."

Hajj

On his final journey of hajj, about 70 to 80 people accompanied him. After reaching Bombay they were told that there were only 12 seats left.

Moulānā رحمه الله bought the tickets for 12 of his companions and remained for 15 days in Bombay with his son, daughter-in-law and other companions till the arrival of the next ship.

During the course of the journey, his son 'Abdur Rashīd contracted diarrhoea and it was so severe that he could hardly move. Nonetheless, he somehow managed to complete his hajj.

Although his only son was in so much difficulty, Moulānā رحمه الله was engrossed in the welfare and comfort of his travelling companions and disregarded his own comfort.

On the return journey, 'Abdur Rashīd passed away near Aden.[1] Janāzah salāh was performed on board the ship and his body was lowered into the sea. Moulānā 'Abdur Rahīm رحمه الله had such self-control, patience and forbearance that he

[1] Aden is a port city in Yemen, located by the eastern approach to the Red Sea.

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did not give the slightest inclination that his son had passed away.

Demise

Moulānā 'Abdur Rahīm's illness was extremely long. It lasted for seven to eight years. His condition grew worse by the day.

Hakīm Jamīlud-dīn Nagīnwī رحمه الله was his physician. He used to come every now and again and stay for several days at a time. Every type of medication was tried but instead of bringing relief, his condition deteriorated.

During this period, Moulānā Yahyā رحمه الله used to visit him regularly. During the final stage of his illness, Hadrat رحمه الله lived in Peelo, a picturesque village which lies between Bhutt and Mirzapur. This village was bought by Shāh Zāhid Hasan from the English.

It had extremely suitable weather and was in close proximity to the doctors. Hadrat رحمه الله passed away in this village in 1337 A.H.(1919) and his body was brought to Raipur. He was buried in the garden in which he resided. May Allah shower him with mercy.



Muftī 'Azīzur-Rahmān 'Uthmānī رحمه الله

Hadrat Muftī 'Azīzur-Rahmān Sāhib رحمه الله was the "lamp" of the Uthmānī family of Deoband. This family was from the lineage of Hadrat 'Uthmān رضي الله عنه. His father, Moulānā Fadlur-Rahmān 'Uthmānī رحمه الله was a learned scholar, expert linguist of Urdu and a deputy inspector of the Madaris. He was very closely associated with Moulānā Qāsim Nānotwī رحمه الله and is also considered amongst the founders of Dārul-'Uloom Deoband.

Early Life

Muftī 'Azīzur-Rahmān رحمه الله was born in 1275 AH. His two brothers, Moulānā Habībur-Rahmān Uthmānī رحمه الله and Moulānā Shabbīr Ahmad Uthmānī Sāhib رحمه الله were also great luminaries of their time. Muftī 'Azīzur-Rahmān رحمه الله was brought up under the astute guidance of the elders of Deoband. He studied most of his kitabs under Moulānā Qāsim Nānotwī رحمه الله and Moulānā Ya'qûb Nānotwī رحمه الله. He qualified in 1298 A.H. and was appointed as lecturer at the famous Dārul-'Uloom Deoband. Thereafter, he proceeded to Madrasah Āliyah, Rampur where he taught till 1309 AH. and was subsequently recalled to Deoband where he was appointed as vice principal.

Teaching Career

Initially in Darul Uloom, all questions on masāil were answered by the teachers, especially Moulānā Ya'qûb Nānotwī رحمه الله. However, an urgent need was felt to establish a proper, fully-fledged Dārul-Iftā (Iftā-Department) and to appoint a highly qualified, capable Mufti to satisfy the needs of the people. Consequently in

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1310 AH. Moulānā Rashīd Ahmad Gangohī رحمه الله appointed Muftī 'Azīzur-Rahmān رحمه الله for this all-important post.

Iftā

He served the Darul-Ifta for 36 years till 1346 A.H. Unfortunately, the fatāwā (legal decrees) were not recorded for the first 18 years of that period. In 1333 A.H. Qāḍī Mas'ûd Ahmad رحمه الله was appointed assistant Mufti. From this period onwards, there is a record of the fatāwā which totals approximately 38000.

Besides this, there may have been many fatāwā written in haste and hence unrecorded. Furthermore, most queries to the Darul-Ifta consist of a number of questions collectively. If an average of 3 questions per query is assumed, the number of fatāwā issued exceeds 125 000 and this only represents the recorded fatawa! If a similar number of fatāwā is assumed for the period when the fatāwā were not recorded, the total would be a staggering 250 000. This is an outstanding, if not a matchless achievement by any Mufti!

These fatāwā were initially published by Muftī 'Azīzur-Rahmān رحمه الله himself under the name of *"'Azīzul-Fatāwā"* which was extremely brief. Under the guidance and encouragement of Qārī Muhammad Tayyib Sāhib رحمه الله, this work was reviewed and revised by an able and highly-qualified Mufti, Muftī Zafīrud-dīn Sahib رحمه الله, khalifa of Qārī Tayyib Sāhib رحمه الله. This work was reprinted as "Fatāwā-Dārul-'Uloom".

The learned scholars of Islam have borne testimony to the greatness of Muftī 'Azīzur-Rahmān رحمه الله especially as far as his efforts and abilities are concerned. Hadrat Thānwī رحمه الله used to rely on his Fatāwā with total confidence. Hadrat Gangohī رحمه الله appointed him to this lofty post after

witnessing his astute capabilities. Moulānā Anwar Shāh Kashmīrī رحمه الله used to say that until a century before, such a faqīh (jurist) could not be found in the ranks of the 'Ulamā.

Spirituality

Muftī 'Azīzur-Rahmān رحمه الله not only excelled in the literary and educational fields but he was also a "Shaikhe-Kāmil" - an accomplished spiritual mentor, at whose hands thousands benefitted. He himself was a *murīd* (disciple) of Shāh Rafī'ud-dīn رحمه الله, the second principal of Dārul-'Uloom Deoband.

Humility

Despite his greatness and excellence, Muftī 'Azīzur-Rahmān رحمه الله was humble to the extreme. Daily after 'Asr, he would go to the neighbours and ask if they required any commodities from the shops, which he would purchase and deliver to them himself, no matter how heavy a burden it would be. In the rainy season when many a roof leaked, he would go to all the homes and repair the leaks with his own hands. Once he helped an elderly widow neighbour to mend her roof. Due to being exposed to continuous rain for a long period of time, he contracted high fever, but he did not even let her know of the difficulty he underwent for her sake.

Remarkable Attribute

This kind of service may appear trivial and insignificant, but requires great courage and sacrifice to serve the people and not be praised for it. Qārī Tayyib Sāhib's brother-in-law, Moulānā Mahmûd Rāmpûrī رحمه الله who was Muftī 'Azīzur-Rahmān's room mate during their student days, comments that he never saw Muftī 'Azīzur-Rahmān رحمه الله

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stretching his legs out and sleeping. He always slept with his legs tucked in close to his stomach. After closely observing this for a long time and realizing that it was not a coincidental matter, he asked Muftī 'Azīzur-Rahmān رحمه الله the reason for this. The reply from Muftī Sāhib رحمه الله is stunning, "The world is not a place where the feet must be stretched out in sleep. The place for that is the grave." *SubhānAllah*! Such words can only be uttered by a person whose heart is full of the grandeur of Allah and the fear of the hereafter. To sleep for a day or two in this fashion maybe possible, but to spend an entire lifetime in this way is an extremely rare example of steadfastness.

Concern for the Hereafter

His concern for the hereafter can be gauged from the following incident. One night while going to bed, the following verse of the Qur'ān came to his mind, "And man will have nothing except what he strives for." (53:39) The implication of this verse is that other people's efforts will not assist one in the hereafter. In apparent contradiction to this, numerous ahādīth of Rasûlullāh عليه السلام encourage the practice of *īsāle-thawāb* (passing the rewards of good deeds to the deceased), which benefit the deceased person.

Furthermore, the intercession of the Ambiyā عليهم السلام and the pious benefit people in various ways. On the one hand the Qur'ānic verse emphatically states that none can benefit another and on the other hand the ahādīth substantiate it.

Muftī 'Azīzur-Rahmān رحمه الله continued to ponder over this for a while but could not arrive at a solution. This mental agony instilled within him a fear that had he to leave the world in this condition, his faith on this particular verse would be weak and to appear before the Creator in such a condition would not constitute a noble end to his life. The

nagging fear of the hereafter tormented him to the extent that he immediately set off in the thick of night for Gangoh with the intention of asking Hadrat Gangohī رحمه الله for a solution.

Muftī 'Azīzur-Rahmān رحمه الله was not used to walking and the distance between Deoband and Gangoh is some 30 miles, yet the fear of the hereafter drove him on until he arrived there shortly before early dawn. Hadrat Gangohī رحمه الله was busy performing the ablution for the Tahajjud Salāh when Muftī 'Azīzur-Rahmān رحمه الله arrived.

Hadrat Gangohī رحمه الله enquired with astonishment of his presence in Gangoh at such an hour. Muftī 'Azīzur-Rahmān رحمه الله explained his predicament to Hadrat Gangohī رحمه الله. Hadrat رحمه الله replied to his query whilst performing wudû that denial of benefitting anyone (as in the Qur'ānic verse) refers to *īmān* alone. One person's *īmān* will not benefit and be a source of salvation for another person. On the other hand, *a'māl* (actions) will benefit another.

Muftī 'Azīzur-Rahmān رحمه الله said that his eyes opened immediately as if a veil was removed from them and an ocean of knowledge opened for him.

Miracle

When Muftī 'Azīzur-Rahmān's father, Moulānā Fadlur-Rahmān Sāhib رحمه الله was on his death bed, he was extremely restless. He called for Muftī Sāhib رحمه الله, who was having meals at that time. He responded immediately to his father's call, who said to him, "Molwī Azīzur-Rahmān (Muftī Sāhib was always addressed in this manner by his father), till now you have not even lifted a finger for me." (Probably meaning that he had not made du'ā for him).

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Muftī 'Azīzur-Rahmān رحمه الله felt extremely ashamed at this and sat down with a lowered head, going into a state of meditation (*murāqabah*).

A few minutes later, his father's restlessness disappeared altogether and he became calm and tranquil. He called for his sons, Moulānā Shabbīr Aḥmad رحمه الله and Moulānā Maṭlûbur-Rahmān رحمه الله and said, "Shabbīr, look what is this above me?" while his face was lit up and beaming. Muftī 'Azīzur-Rahmān رحمه الله silently continued to remain in a state of meditation.

In an ecstatic mood, his father recited the kalimah and a few minutes later, left this temporary abode forever. Muftī 'Azīzur-Rahmān's meditation played a major role in this and is one amongst many miraculous deeds performed by this great scholar. The students of Dīn and the general public used to flock to take bay'at at Muftī 'Azīzur-Rahmān's hands and in this way his spiritual influence spread far and wide over the whole of India. He was truly a paragon of knowledge and pious deeds and holds an esteemed rank amongst the elders of Deoband.

Demise

Muftī 'Azīzur-Rahmān رحمه الله left this world on 17 Jumādath-Thaniyah 1347 A.H (1 December 1928). His Janāzah Salāh was performed by another saint of high calibre, Hadrat Moulānā Asghar Husain Sāhib رحمه الله, ustadh of Dārul-'Uloom, Deoband in the courtyard of Dārul-'Uloom. He was subsequently buried in Mazāre-Qāsimī, the graveyard of Dārul-'Uloom. May Allah جل جلاله shower his grave with blessings.

Moulānā Ashraf 'Alī Thānwī رحمه الله

Birth

Ḥakīmul Ummat, Moulānā Ashraf 'Alī Thānwī رحمه الله was born on 5 Rabī'uth-Thānī 1280 A.H. in Thana Bhawan.

Moulānā Ashraf 'Alī lost his mother at a tender age and was brought up by his father in a fairly affluent background. His father took great pains in teaching Ḥakīmul Ummat رحمه الله and his younger brother discipline and good character.

From a young age he had a great desire for ṣalāh. Even whilst playing, he used to imitate the worshippers eg. he gathered all his friends shoes, placed them in a line, put one shoe in front of the line and expressed his happiness that the shoes were performing ṣalāh. He also had a great inclination to deliver lectures. On his way to the shops, he used to enter any musjid, ascend the mimbar and deliver a khutbah.

Youth

At the age of 12 he began performing tahajjud and other nafl salāhs and waẓīfas. His love for Dīn was sown by his initial ustādh, Moulānā Fateh Muḥammad Sāhib رحمه الله. After learning the basic kitābs by his uncle and Moulānā Fateh Muḥammad رحمه الله, he proceeded to Deoband to complete his studies and qualified at the tender age of 19 or 20 years. From his student days he became famous for his intelligence and sharp-wittedness. He never wasted his time in futile play and amusement. Such was his burning desire to obtain knowledge that he learnt certain kitābs which he

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could not study during class times, from his ustādhs while they were performing wudû.

Hakīmul Ummat's ustādhs were all great luminaries of their time. The most important amongst them was Moulānā Muhammad Ya'qûb Sāhib رحمه الله from whom he achieved the greatest amount of knowledge and spiritual benefit. He learnt qirā'at from the well-known Qārī Muhammad 'Abdullāh Sāhib Muhājir Makkī رحمه الله and mastered it to such an extent that it became difficult for the listener to distinguish between the recitation of the student and the teacher.

Profession

After qualifying, he spent 14 years in Kanpur[1] teaching, writing and propagating to the people. During this period, thousands of students quenched their thirst at this "ocean of knowledge".

Although Hakīmul Ummat رحمه الله was still very young, the people of Kanpur respected and honoured him tremendously and it was at that time that he became famous. His discourses were greatly appreciated and were being printed in the form of booklets. Very few scholars in the history of Islam have had so many of their discourses printed.

Spirituality

During his student days in Deoband, he desired to make a pledge at the hands of Moulānā Rashīd Ahmad Gangohī رحمه الله who refused, saying that it would harm his studies.

[1] Kanpur is the largest city of Uttar Pradesh in India. It is approximately 95km from Lucknow. The city of Kanpur is famous as one of the major industrial belts of India.

Hakīmul Ummat رحمه الله then wrote a letter to Hājī Imdādullāh رحمه الله in Makkah urging him to make Moulānā Gangohī رحمه الله accept the pledge. Hājī Imdādullāh رحمه الله, by means of a letter instead accepted Hakīmul Ummat رحمه الله as his disciple.

When Hakīmul Ummat رحمه الله accompanied his father for hajj one year after qualifying, he renewed his pledge at the hands of Hājī Imdādullāh رحمه الله. After his return from Hijāz, he continued teaching and propagating while his desire for dhikr intensified. He used to deliver lectures while standing for five to six and sometimes even seven hours continuously.

In Thana Bhawan

In 1315 A.H. he left Kanpur and on the advice of his spiritual mentor, Hājī Imdādullāh رحمه الله returned to Thana Bhawan. This was all part of the divine plan of the Creator so that the Khānqāh of Hājī Imdādullāh رحمه الله would once again be re-inhabited. This was the termination of the first phase of his life which was devoted more to religious education.

Working Among the People

The second phase which began with his return to Thana Bhawan was devoted more to imparting spiritual benefits to the masses. Hakīmul Ummat رحمه الله wrote books in every field whether it be tafseer or tasawwuf, fiqh or tajwīd.

All his works total more than a thousand. In the field of hadīth he did not write any voluminous work directly because he had many assistants. In this way the voluminous "*I'lā-us-Sunan*" was written under his guidance. Regarding this kitāb, he said that if this madrasah does no other work besides the writing of this book, it will be a great

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achievement because it is a unique work.

Perhaps very few Muslim homes do not possess "*Bahishti Zewar*" and "Munājāte-Maqbûl", two of Moulānā's famous books. His tafseer "Bayānul Qur'ān" is unparalleled. Moulānā Anwar Shāh Kashmīrī رَحِمَهُ اللهُ, well known for his in-depth knowledge, used to say that after reading Bayānul Qur'ān, he developed a desire to read Urdu books.

Sincerity

Although Hakīmul Ummat رَحِمَهُ اللهُ wrote such a large number of books, yet he did not earn a cent from them. All his work was solely for the pleasure of Allah جَلَّ جَلَالُهُ. He granted full permission to anyone who desired to print his books. Some of his works have been through hundreds of editions.

Hakīmul Ummat رَحِمَهُ اللهُ used to say that all praises are due to Allah جَلَّ جَلَالُهُ because all the essential work has been done. The path towards Dīn has been cleared for centuries. Inshā-Allah, his books, discourses and advice will be of assistance in religious matters for future generations. This is all due to the blessings of Hājī Imdādullāh رَحِمَهُ اللهُ.

Inspiration

On 20 Jumādal Ûlā 1346 A.H. whilst performing Fajr Salāh, he was inspired about the effects of certain acts. If the Muslims practised these acts, their calamities could be overcome. Hakīmul Ummat رَحِمَهُ اللهُ subsequently gathered 25 principles and had them printed in a booklet called "Hayātul Muslimīn".

Although Hakīmul Ummat رَحِمَهُ اللهُ wrote over 1000 books, yet he had this to say, "I never had any thought of any of my books being a means of salvation for me. However, with

regards to Hayātul Muslimīn, I have a strong feeling it will be a means of my salvation. I regard it as the earning and capital of my entire life."

Demise

Hakīmul Ummat رَحِمَهُ اللهُ spent his entire life serving Dīn in every field. It is for this reason that he has been conferred the titles of Hakīmul Ummat and Mujaddidul-Millat. After blessing the earth for 83 years with his presence, he passed away on 16 Rajab 1362 A.H. (20 July 1943). The Janāzah Salāh was performed by Moulānā Zafar Ahmad 'Uthmānī رَحِمَهُ اللهُ. Hakīmul Ummat رَحِمَهُ اللهُ was buried in the graveyard of *Ishq-Bāzān* of Thana Bhawan.



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Moulānā Rasûl Khān Hazārwī رَحِمَهُ اللّٰه

Birth

Moulānā Rasûl Khān رَحِمَهُ اللّٰه was born in 1871 C.E. in Hazarah,[1] Pakistan. He was the son of Moulānā Mahmûd 'Alī Ibn Muhammad Gul Khān Sāhib رَحِمَهُ اللّٰه. He obtained his initial education in his hometown. Thereafter he proceeded to Ahmadul Madaris in Sikandarpur[2] where he learnt the texts of *Darse Nizāmī* (the text books of the Ālim course) by the renowned scholar of Deoband, Moulānā Ahmad Fādil Hazārwī رَحِمَهُ اللّٰه. After spending some time in Kambelpur, he departed for Deoband where he completed his remaining studies in three years. He studied the books of hadīth by Sheikhul Hind رَحِمَهُ اللّٰه and qualified in 1323 A.H.

Teaching

After qualifying, he was appointed an ustādh in Madrasah Imdādul Islām in Meerut where he taught for nine years. Thereafter, he came to Dārul 'Uloom Deoband upon the request of its elders. He taught there for twenty years. Among his students at Deoband were renowned scholars such as Muftī Shafī', Moulānā Yûsuf Binnorī, Moulānā Idris Khandelwī, Qārī Tayyib and Moulānā Shamsul-haqq Afghānī رَحِمَهُ اللّٰه among others.

[1] Hazara is a region in the North-Eastern part of the Khyber Pakhtunkhwa province of Pakistan. It is located east of the Indus River and comprises seven districts :
Abbottabad, Battagram, Haripur, Mansehra, Upper Kohistan, Lower Kohistan, and Torghar.

[2] Sikandarpur is one of the 44 administrative subdivisions, of Haripur District in the Khyber Pakhtunkhwa province of Pakistan. It is located about 45 km North of Islamabad, the country's capital city.

Subsequently, at the request of Sir Shafī' Marhûm, he proceeded to the Oriental College of Punjab University where he taught students of secular studies from 1935 till 1954. At the request of Moulānā Muhammad Hasan Amritsarī رَحِمَهُ اللّٰه, he went to Jāmi'ah Ashrafiyyah[1] in Lahore where he was appointed the Sheikhul Hadith. He taught at this institute from 1954 till 1971. Thousands of students quenched their thirst for knowledge at this "well of *ilm*" during this period.

Spirituality

Besides his capacity as a great muhaddith and mufassir, he was also a *sheikhe-kāmil* (accomplished spiritual mentor). He was initially *bay'at* to Sheikhul Hind رَحِمَهُ اللّٰه. After Sheikhul Hind's departure, he completed his spiritual reformation at the hands of Hadrat Thānwī رَحِمَهُ اللّٰه. The latter conferred the mantle of successorship on him.

Qualities

Muftī Shafī' Sāhib رَحِمَهُ اللّٰه commented, "Allah جَلَّ جَلَالُهُ granted Hadrat Allāmah Rasûl Khān Sāhib رَحِمَهُ اللّٰه perfection in every field. Every person could understand the reality of the subject in his lesson."

Demise

On the third Ramadān 1391 A.H. he passed away with the words of the Qur'ān on his lips. On his demise, 'Allāmah Yûsuf Binnorī رَحِمَهُ اللّٰه stated, "With the demise of Moulānā, there is no hope of filling the gap for centuries of such a concise figure in the field of teaching. With his demise, one

[1] Jāmi'ah Ashrafiyyah, Lahore, a premier seat of Islamic learning was founded by Mufti Muhammad Hasan رَحِمَهُ اللّٰه in September 1947, soon after the creation of Pakistan.

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century of educational history has been toppled in the Indo-Pak subcontinent. The departure of Moulānā means the departure of knowledge, piety, teaching, humility, constancy and other virtues."

Moulānā Ghulāmullāh Khān Sāhib رحمه الله said, "Ah, the tongue which spread knowledge and wisdom has become silent. The subcontinent has been deprived of the sun of knowledge and recognition. His demise denotes the drying-up of the ocean of knowledge." ❁



Muftī Kifāyatullāh Dehlawī رحمه الله

Birth

Sheikh 'Ināyatullāh رحمه الله was a pious and devout saint. He had a brilliant son, Kifāyatullāh, who was born in 1292 A.H. in Zay, Shahjahanpur,[1] India. He began his education at the tender age of 5 in the madrasah of Hāfiz Barkatullāh Sāhib رحمه الله. His initial stages of learning were passed in Madrasah I'zāziyah and Madrasah Shāhī Murādabād. Thereafter he was admitted to Dārul 'Uloom Deoband in 1312 A.H. Among his mentors were Moulānā Ghulām Rasûl, Moulānā Khalīl Ahmad and Sheikhul Hind رحمهما الله. Muftī Kifāyatullāh رحمه الله was extremely intelligent and passed all his examinations with distinction. He graduated at the age of 22 in 1315 A.H. (December 1897).

Career

After qualifying, he was appointed as a teacher at Madrasah 'Ainul-Ilm in Shahjahanpur, the institute of his ustādh, Moulānā 'Ubaidul Haqq رحمه الله. During this period, he began publishing a journal "*Al Burhān*" to combat the Qadiyānī menace. He was the editor of this journal. In 1320 A.H. (December 1903), he was recruited by Moulānā Amīnud-dīn رحمه الله of Madrasah Amīnīyah, Delhi, to replace 'Allāmah Anwar Shāh Kashmīrī رحمه الله who had returned to his home-town.

In 1328 he established the *Anjuman Islāhul Kalām* for rectifying the deficiencies of students and teachers. During

[1] Shahjahanpur is a town in Uttar Pradesh, India. It is approximately 363km from Delhi.

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this period, he wrote many beneficial books like *Qasīdah Arabī, Rowḏur Riyāḏīn, Al Mubarrā, Al Muṣaffā* and *Talīmul Islām* amongst others.

Besides his educational contributions to society, he also served the nation in politics. He was a very capable politician and he guided the Muslims by participating in the different movements. He was alongside the other great 'Ulamā like 'Allamah Shabbīr Ahmad Uṯhmānī رَحِمَهُ اللهُ at the Muslim League Convention at Delhi in 1918 C.E. He proposed boycotting the peace celebrations of the British in the Khilafat Conference in 1919.

When the Jam'īyatul 'Ulamā-e-Hind was established, he was elected its first president. He held this post for 19 consecutive years until 1938. He participated fully in politics and was imprisoned on several occasions. He had to undertake many journies to Hijāz and other Muslim countries for political purposes.

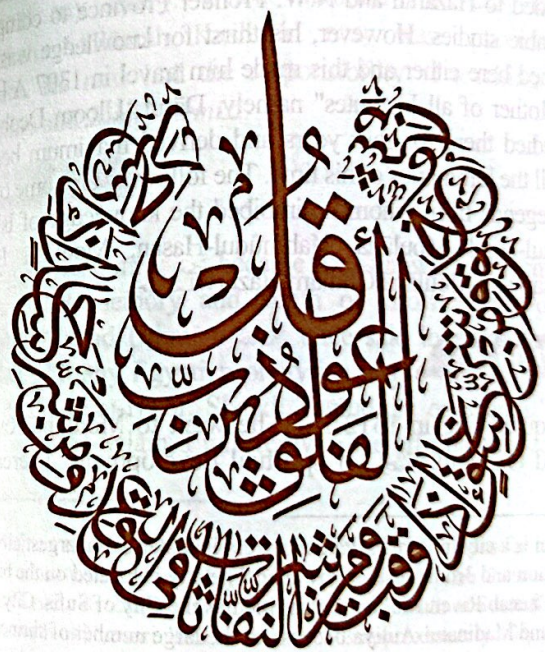
Service to Dīn

He served Dīn in different capacities for 55 years. During this period of over half a century, his *fatwās* (legal verdicts) reached all the countries of the world where Muslims were residing including Java, Sumatra, Burma, Malaysia, China, Bukhara, Samarqand, all the southern Russian republics, Iran, the Arab countries, Africa, America and England. It is impossible to estimate how many thousands of decrees he issued. He never specified any time for writing *fatwās*. He wrote the *fatwās* whether he was in the madrasah, at home, while walking, during the day, at night or during a journey. In short he continued this service in all conditions and places to such an extent that even when he was ill, he did not discontinue his work. Even if we estimate an average of one *fatwā* daily, it totals 20 000.

He was a sincere scholar, a diligent follower of the sunnah and a lover of Rasulullah عَلَيْهِ السَّلَام. Moulānā Husain Ahmad Madanī رَحِمَهُ اللهُ said, "Allah Ta'ala had granted him perfection in virtuous character. His lap was full of invaluable jewels of deep and profound thought. He always had the capability of reaching the depth of any matter."

Demise

He passed away on 13 Rabī'uth-Thānī 1372 A.H. The following day 100 000 people participated in his janāzah. He was buried in close proximity to the tomb of Khājah Qutbud-dīn Bakhtiār Kākī رَحِمَهُ اللهُ in Delhi. May Allah جَلَّ جَلَالُهُ shower his grave with mercy. *Āmīn.* ❁



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‘Allāmah Anwar Shāh Kashmīrī رَحِمَهُ اللّٰه

Lineage

Imāmul-‘Aṣr, ‘Allāmah Anwar Shāh Kashmīrī رَحِمَهُ اللّٰه was from the progeny of Shaikh Mas’ûd Narwarī whose ancestors were from Baghdad. They emigrated to Multan[1] and Lahore and eventually settled in Kashmir.[2] ‘Allāmah Kashmīrī’s father, Moulānā Muhammad Mua’zzam Shāh رَحِمَهُ اللّٰه was a renowned scholar and a famous saint of Kashmīr.

Education

After studying Persian and basic Islamic knowledge at home, he proceeded to Hazārah and N.W. Frontier Province to complete his Arabic studies. However, his thirst for knowledge was not quenched here either and this made him travel in 1307 A.H. to the "Mother of all Institutes" namely, Dārul ‘Uloom Deoband. He studied there for four years and derived maximum benefit from all the luminaries of his time. The following are some of the great legends from whom he imbibed the knowledge of Islam: Shaikhul-Hind Moulānā Mahmûdul-Hasan, Moulānā Ishāq Amritsarī and Moulānā Ghulām Hazārwī رَحِمَهُمُ اللّٰه.

Teaching

After qualifying in 1312 A.H. he went to Moulānā Rashīd Ahmad Gangohī رَحِمَهُ اللّٰه for spiritual development. Thereafter

[1] Multan is a city in Punjab, Pakistan. It is Pakistan's 5th largest city by population and 3rd largest city by area. The city is located on the banks of the Chenab River. Multan is also titled as the City of Sufis, City of Saints and Madinatul-Auliya because of the large number of shrines and Sufi saints from the city.

[2] Kashmir is the northernmost geographical region of South Asia.

he proceeded to Delhi where he taught as the senior ustādh in Madrasah Amīniyah. In 1323 A.H. when he accompanied some famous ‘Ulamā of Kashmīr for ḥajj, many scholars from different parts of the Islamic world honoured him. They all professed his natural talents and bestowed him with their *sanads* (chains of narration) of ḥadīth.

In Kashmir

On his return from ḥajj, he established Madrasah Faize-Ām in Kashmir. He lived there for three years during which thousands of people benefitted from his company. He was invited to the annual jalsa of Dārul ‘Uloom Deoband after which he was appointed an ustādh. He taught the hadīth kitābs *Abû Dāwûd* and *Sahīh Muslim* for several years without any salary. When Shaikhul-Hind رَحِمَهُ اللّٰه left for Makkah, ‘Allāmah Kashmīrī رَحِمَهُ اللّٰه was appointed his deputy. He now had the responsibility of teaching *Sahīh Bukhārī* and *Jāmi’ Tirmizī*.

Qualities

‘Allāmah Kashmīrī رَحِمَهُ اللّٰه became well-known for his intellect, phenomenal memory and depth of knowledge. ‘Allāmah Shabbīr Ahmad Uthmānī رَحِمَهُ اللّٰه once said in an assembly in Dabhel[1], "If any Egyptian or Syrian has to ask me if I have seen Hāfiz Ibnu-Hajar, Shaikh Taqīud-dīn or Shaikh ‘Izzud-dīn Ibn Abdis-Salām, I will reply in the affirmative because I

[1] Dabhel is a town in the Gujarat state of India. It is famous for its Arabic education, most notably given in Jamiah Islamiah Talimud-din. Dabhel lies some 256km from Mumbai, 25 km south of Surat and 10 km north of Navsari. The Arabian Sea is approximately 20 km west of Dabhel.

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have seen Anwar Shāh - only the era is different. Had ‘Allāmah Kashmīrī been alive in the sixth or seventh century, his virtues and feats would have glorified the pages of history. I feel as if Hāfiz Ibnu-Hajar, Shaikh Taqīud-dīn and Shaikh Izzud-dīn have passed away today." رحمهم الله

Moulānā Husain Ahmad Madani رحمه الله said, "I have met ‘Ulamā and scholars from India, Hijāz, Irāq, Egypt and Syria and had discussions with them on various masā'il, but I have not found anyone who can match the encyclopaedic depth of knowledge of Shāh Sāhib رحمه الله."

The famous Egyptian scholar, ‘Allāmah Sayyid Rashīd Radā رحمه الله once said in Deoband: "By Allah, I have never seen a person like him."

Amīr-e-Sharī'at, Sayyid Atāullāh Shāh Bukhārī رحمه الله used to say, "The caravan of the Sahābah was travelling and left ‘Allāmah Anwar Shāh Kashmīrī رحمه الله behind."
‘Allāmah Sayyid Sulaimān Nadwī رحمه الله said, "Shāh Sāhib رحمه الله was like an ocean whose surface is calm while the inside is full of gems."

Commenting on his phenomenal memory, Moulānā Manāzir Ahsan Gilānī رحمه الله said that Shāh Sāhib رحمه الله had committed approximately 40 000 Arabic verses to memory.

Moulānā Idris Kāndhelwī رحمه الله remarked that Shāh Sāhib's memory was so remarkable that whatever he read or heard once was forever preserved in his memory as if he was the Imām Zuhrī رحمه الله of his time.

When Imām Zuhrī رحمه الله used to walk the streets of Madīnah, he used to put his fingers in his ears. When asked the reason for this, he said that whatever entered his ears

did not leave. "I close my ears so as not to hear the drivel of the marketplace."

The famous poet of the east, ‘Allāmah Iqbāl رحمه الله commented that 500 years of Islamic history have been unable to produce the likes of Shāh Sāhib رحمه الله. Moulānā Habībur Rahmān ‘Uthmānī رحمه الله used to call him a "mobile library".

His reading speed was so astonishing that he used to read 200 pages of *Musnad Ahmad* daily and quote its ahādīth in his lessons without referring to it again. He read the entire *Fathul-Qadīr* (8 Volumes) in 20 days together with answering objections raised against the author. Thereafter for the rest of his life he did not refer to it although he quoted it extensively in his lessons.

‘Allāmah Zāhid Kautharī رحمه الله, after studying some of Shāh Sāhib's works, commented thus, "After Shaikh Al-Munāwī (author of *Faidul-Qadīr*), there has not been such a muhaddith (as ‘Allāmah Kashmīrī) in the Ummah who can derive delicate masāil from the ahādīth."

He was an embodiment of the sunnah and practised it meticulously. The words "*Hasbunallah*" and "*Allahu-Ajall*" were constantly on his lips.

Students

Probably his most unparalleled virtue is that he produced peerless ‘Ulamā and Muhaddithīn. During his 18-year stay at Deoband, no less than 2000 students quenched their thirst at this "well" of knowledge. A complete list of all his students will require a book for enumeration.

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Some of his famous students were: Shāh Abdul Qādir Raipûrī, Muftī Shafī', Moulānā Manāẓir Ahsan Gilānī, Moulānā Idrīs Kāndhelwī, Moulānā Badre-Ālam, Moulānā Hifẓur-Rahmān, Moulānā Yûsuf Binnorī, Muftī Atīqur-Rahmān, Moulānā Manẓûr Nu'mānī, Muftī Muhammad Hasan, Moulānā Habībur-Rahmān and Qārī Tayyib Sāhib رحمهم الله.

Besides serving Dīn in the field of education and tablīgh, 'Allāmah Kashmīrī رحمه الله has also written some outstanding works, the most memorable of which is probably his commentary of *Sahīh Bukhārī* viz. *Faidul-Bārī*. One of his most outstanding students, Moulānā Yûsuf Binnorī رحمه الله has written an excellent book in Arabic, *Nafhatul Ambar* on his life.

Of his progeny, the more well known are Moulānā Anzar Shah رحمه الله and Moulānā Azhar Shah رحمه الله, both of whom are Ustādhs of hadīth at Deoband. He remained in Deoband until 1345 A.H. after which he left for Dabhel with some 'Ulamā and a large group of students due to some differences with the management. He taught hadīth in Dabhel till 1351 A.H. On 2 Safar 1352, he left this temporary abode at the approximate age of 60.

'Allāmah Kashmīrī رحمه الله once said to some of his close students, "Irreligiousness has surrounded us. The fitnah of Qadiānīyat is assuming the most severe proportions. Now I am regretting spending a major portion of my life in Hanafī-Shāfi'ī discussions of fiqh and making them the most important part of my lessons of hadīth. I did not pay attention to the heretics of the time whereas it was a greater priority than the mas'alah of Hanafīs and Shāfi'īs."

Moulānā 'Abdur Rahmān Kambelpûrī رحمه الله

Moulānā 'Abdur Rahmān Kāmbelpûrī's lineage is related to the famous Afghan tribe of Yûsuf Zai. This tribe was known for its outstanding attributes of nobility and purity of action. His father, Moulānā Gul Muhammad Sāhib رحمه الله was a famous physician and pious saint.

Birth

Moulānā 'Abdur Rahmān Kāmbelpûrī رحمه الله was born on 27 August 1872 in Kambelpûr. Instead of Kambelpûrī, he became known as Kāmilpûrī. He was Allah-fearing, merciful and had a noble character from an early age. He had an inclination for studying from childhood.

Education

After completing his primary education at home and in his district, he travelled to India in 1912 where he took admission at Mazāhirul 'Uloom Saharanpur. Here he was afforded the golden opportunity of studying under luminaries like Moulānā Khalīl Ahmad Saharanpûrī, Moulānā 'Abdul Latīf and Moulānā Zafar Ahmad Uthmānī رحمهم الله amongst others.

After graduating in 1331 A.H., he proceeded to Deoband to study hadīth under the great scholars of that era like Sheikhul Hind, 'Allāmah Kashmīrī and 'Allāmah Uthmānī رحمهما الله. After completing his studies, he was requested by his ustādh, Moulānā Khalīl Ahmad رحمه الله to teach at Mazāhirul 'Uloom in Saharanpur.

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In 1344 A.H. when Moulānā Khalīl Ahmad رحمه الله emigrated to Madīnah, Moulānā 'Abdur Raḥmān رحمه الله was appointed the head ustād. He continued to serve this institute until the establishment of Pakistan.

Emigration

After the establishment of Pakistan, he emigrated there and taught for three years in Khairul Madāris, Multan. In 1949, he was invited to fill the post of Sheikhul Fiqh at Jāmi'ah Abbāsīyyah in Bahawalpur but he refused to go there. He subsequently went to Dārul 'Uloom Tandoilāhyār, the institute of Moulānā Ihtishāmul Ḥaqq Thānwī رحمه الله where he became the Sheikhul Ḥadīth for three years.

Spiritual Life

Moulānā رحمه الله was not only a great muḥaddith and jurist, but he was also a Sheikhe-Tariqah as well. He was bay'at to Moulānā Khalīl Ahmad Sahāranpûrī رحمه الله. He also spent several years in the khānqāh of the Mujaddid of this century, Moulānā Ashraf 'Alī Thānwī رحمه الله. He was conferred with the mantle of *khilāfah* (successor) by him as well.

High Esteem

He had close contact with all the great scholars of his time and he respected them tremendously. They in turn held him in very high esteem. Moulānā 'Atāullāh Shāh Bukhāri رحمه الله remarked during his stay at Khairul Madāris, "On the day of Qiyāmah, I will regard it as sufficient for myself to say that I saw Moulānā 'Abdur Raḥmān Kāmilpûrī رحمه الله."

Moulānā 'Abdul Bārī Nadwī رحمه الله said that only the person who likes the life of the Sahābah رضي الله عنهم will fully appreciate Moulānā Kāmilpûrī رحمه الله. Moulānā Yûsuf Binnorī رحمه الله said

that the latter was a concise personification of religious and logical sciences.

A list of his students will give an indication of what an eminent personality he was and what a high status he held. Some of them were: Moulānā Idrīs Kāndhelwī, Moulānā Badre Ālam, Moulānā Jamīl Ahmad Thānwī and Moulānā Yûsuf Kāndhelwī رحمهم الله.

Demise

After spending his entire life in teaching and propagating Dīn, he passed away on 27 Sha'bān 1385 A.H. (December 1965). Thousands of people attended his janāzah which was performed by Moulānā Naṣīrud-dīn رحمه الله.



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Moulānā Shāh ‘Abdul Ghanī Phûlpûrī رحمه الله

Birth

Moulānā Shāh ‘Abdul Ghanī رحمه الله was born in 1293 A.H. in Azamgarh[1], India. He was 13 years younger than his Sheikh, Hadrat Thānwī رحمه الله. Because he spent the major portion of his life in Phulpur[2], he was referred to as Phûlpûri.

Education

He had taken admission at the local primary school when after two or three days his grandfather guided his mother in a dream to instruct ‘Abdul Wahhāb (the father) to impart religious education to the child. Moulānā’s grandfather was a pious saint and he was bay’at to Moulānā ‘Abdus Subhān رحمه الله.

Consequently his father sent him to Jaunpûr[3] for religious education in the service of Moulānā ‘Abul Khair Makkī رحمه الله. After spending two years with him, he went to Moulānā Sayyid Amīnud-dīn Nasīrabādī رحمه الله and then to Jāmi’ul ‘Uloom in Kanpur where he studied uptil Mishkāt. During this period, Hadrat Thānwī رحمه الله came to Kanpur and from this time onwards, the love and respect he held for

[1] Azamgarh is a city in the Indian state of Uttar Pradesh situated on the bank of Tamsa River. It is approximately 268 km from Lucknow.
[2] Phulpur is a town in Allahabad district in the Indian state of Uttar Pradesh. It is approximately 137km from Allahabad and 220km from Lucknow.
[3] Jaunpur is a city located to the northwest of the district of Varanasi in the eastern part of the North Indian state of Uttar Pradesh. It is approximately 258km from Lucknow.

Hadrat Thānwī رحمه الله intensified. After qualifying, his urge for studying Logic led him to Madrasah Āliyah, Rāmpûr which was regarded as the centre of Logic and Philosophy at the time.

Teaching

After graduating, Shāh ‘Abdul Ghanī رحمه الله taught for a while at Madrasah ‘Arabīyyah Sitapur[1] and thereafter for five years he was the head ustādh at Jaunpur. During this period, he accompanied Hadrat Thānwī رحمه الله to Saraimīr in Azamgarh where the latter delivered a talk. Shāh ‘Abdul Ghanī رحمه الله took bay’at at the Eidgāh and Hadrat Thānwī رحمه الله conferred the mantle of *khilāfat* (successorship) on him. This was in 1338 A.H.

In Phulpûr

With the consultation of Hadrat Thānwī رحمه الله, he established a madrasah in Phulpur, namely Madrasah Raudatul ‘Uloom. Hadrat Thānwī رحمه الله laid the foundation with his own hands and remarked that he was naming it Raudatul ‘Uloom (garden of knowledge) in relation to Phulpur (flower).

In 1349 A.H. Shāh ‘Abdul Ghanī رحمه الله established another madrasah, Baitul ‘Uloom in Saraimīr. Sometimes for the administration of this madrasah, he had to travel from Phulpur for five miles to Saraimīr and sometimes he had to spend the entire day there. He would carry dough, salt and clarified butter and cook separately for his meals. He never even tasted the salt of the madrasah and he never took any salary. He solely undertook the journey of ten miles for the pleasure of Allah.

[1] Sitapur is a city in the state of Uttar Pradesh, India. It is 92km from Lucknow.

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Qualities

Regarding his qualities, Moulānā Thānwī رحمه الله said, "*Māsha Allah*, Moulānā 'Abdul Ghanī is a soldier. He is always obliging. He is a wrestler. Then his educational and practical qualities are another matter. However one cannot recognise from his appearance that he is someone. This is the effect of dhikr. Dhikr is an amazing factor. All reformation is due to it."

Self-Defence

From the very inception, the desire to sacrifice his life in the path of Allah جل جلاله made him uneasy. Due to this sentiment, he employed a famous ustādh at the madrasah for ten years and learnt the art of self-defence and military tactics from him.

He also learnt wrestling from another teacher. He therefore had a very good physique. At the order of his Sheikh, he taught the art of using a stick to some scholars in Thana Bhawan. On one occasion, Hadrat Thānwī رحمه الله remarked, "Our Molwī 'Abdul Ghanī is sufficient to oppose one thousand men and if we ever require an army, our army is in Azamgarh."

Shāh 'Abdul Ghanī's nature used to revolt against any act which opposed Dīn. Once someone complained about his (Shāh 'Abdul Ghanī's) anger to Hadrat Thānwī رحمه الله. He replied, "We require a hot-tempered person among us also, otherwise the enemy will devour us."

Piety

His piety and abstinence were of such a high calibre that he always washed his clothes at home. If perchance the clothes

had to be given to a washerman, he would wash them once more at home before using them.

The love which Hadrat Thānwī رحمه الله had for him can be estimated from the fact that once when he sought permission to go to Thana Bhawan, Hadrat Thānwī رحمه الله wrote, "Your presence is a cause of a hundred delights."

On one occasion he wrote, "Permission for what? In fact we have a longing for you." Once when Moulānā 'Abdul Ghanī رحمه الله came to Thana Bhawan without informing the people at Thana Bhawan, Hadrat Thānwī رحمه الله was lying down at the time. On seeing him, out of ecstasy he took a few steps and embraced him saying, "Unexpected bounty."

Besides his teaching and reformation services which he rendered to the people, he also wrote several books like *Ma'rifate Ilāhīyyah, Ma'īyyate Ilāhīyyah, Sirāte Mustaqīm* and *Barāhīne Qāti'ah*.

He passed away on 12 August 1963 and was buried at the Paposhnagar graveyard in Karachi. ❁



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Moulānā Sayyid Asghar Husain رحمه الله

Early Life

Moulānā Asghar Husain رحمه الله belongs to a noble Sayyid family. Born in 1294 A.H, he initially studied Persian under his father. Thereafter he was admitted to Dārul 'Uloom Deoband, where he was fortunate to study under such great personalities as Sheikhul Hind, Muftī 'Azizur Rahmān, Hāfiz Muhammad Ahmad and Moulānā Habibur Rahmān 'Uthmānī رحمهما الله. He was more popularly known in Deoband by the name of 'Hadrat Miā Sāhib رحمه الله'.

Career

After qualifying, he spent one year serving Dārul 'Uûm in the form of administrative duties. In 1320 A.H. he was recruited by an institute in Jaunpur where he was appointed the head-teacher. He served this institute until 1327 A.H, when Sheikhul Hind رحمه الله recalled him to Deoband.

Together with his teaching duties, he also was the editor of the monthly "*Al Qāsim*". Punctuality in the lesson was his outstanding trait. In 1354 A.H. when his young daughter passed away, he very patiently recited *Inna lillahi...* and after the Fajr salāh handed over the shrouding and burial to his sons. He proceeded to the Madrasah and taught his lessons till the appointed time after which he told the students to make du'ā for his late daughter. Thereafter he joined the janāzah which was performed by Moulānā Husain Ahmad Madanī رحمه الله.

High Esteem

Muftī Shafī' Sāhib رحمه الله commented that Moulānā Asghar Husain رحمه الله who was known as Miā Sāhib رحمه الله in Deoband,

was a teacher of the highest calibre. He was an expert in the knowledge of the Qur'ān and hadīth.

His house was made of mud and every year during the rainy season, it became necessary to replaster it. Much time and money used to be spent in this renovation.

Once Muftī Shafī' رحمه الله asked him why he did not build a brick house and save himself the inconvenience of annually renovating his mud-house. The reply he gave indicates what level of sympathy and compassion these pious elders had for the people. He said, "All my neighbours who are very poor have mud-houses. If I have to build a brick-house, it will distress them and I am not affluent enough to be able to build each one a brick-house."

Muftī Shafī رحمه الله relates: Once I went to his house and he presented me with some mangoes. After having eaten them, I proceeded to throw the pits and peels away. He asked if I knew how to throw them away. I asked him what was there in throwing away peels. Is it some special art? He replied in the affirmative and remarked that I was not aware of it. He then picked up the basket and proceeded to discard them himself. First he separated the pits from the peels. Then he placed the peels on the side of the road in specific places. He left the pits in one specified spot.

On being asked the reason for this, he replied:
"Only the poor and destitute live in our neighbourhood. Most of them can barely afford even a coarse diet. If they have to see the peels of fruit in one pile, they will intensely become aware of their own poverty and they will feel distressed at their indigence. I will be the cause of this dismay and affliction. Therefore, I scatter the peels and that

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too, in such places where animals pass by. It can be of use to them. I placed the pits where the children play. They fry the pits and eat them. These peels and pits are also a bounty of Allah. Thus it is inappropriate to waste them."

It should be remembered that Moulānā Asghar Husain رحمه الله himself hardly ever ate mangoes. He normally kept them for visitors and the children of the neighbourhood. He passed away on 26 Muharram 1364 A.H.



Moulānā 'Abdul Qādir Raipûrī رحمه الله

Early Life

Moulānā 'Abdul Qādir Raipûrī رحمه الله was born in 1295 A.H. in Dhudia, in the district of Sargodha, Pakistan. His father, Hāfiz Ahmad رحمه الله was a pious saint. Moulānā 'Abdul Qādir رحمه الله hailed from a very religious family. He memorized the holy Qur'ān by his father's elder brother, Moulānā Kalīmullāh رحمه الله. He learnt the books of Arabic Grammar and Morphology by Moulānā Muhammad Rafīq Jhādria رحمه الله, the student of Moulānā Rashīd Ahmad Gangohī رحمه الله.

On Journey

For the sake of seeking knowledge, he undertook a long journey to India where he went to different places and eventually to Rampur where he studied the initial textbooks. After spending time in Panipat and Saharanpur, he completed his studies in Delhi. He studied hadīth under Moulānā 'Abdul Alī رحمه الله, the student of Moulānā Qāsim Nānotwī رحمه الله. He had the good fortune, while in Delhi, to study for a short while under 'Allāmah Anwar Shāh Kashmīrī رحمه الله.

Endurance

He underwent great difficulties during his student days but he endured all this with extreme patience. Never once did he reveal his difficulties to anyone, not even his close friends or teachers. He used to say that when he travelled from Rampur to Delhi, he went on foot. He had no other food besides some chickpeas.

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His associates have also mentioned that during his student days, he would spend many days without any food but he never begged from anyone. He also qualified as a Unānī physician after completing his religious studies. He practiced medicine for a while in the district of Bijnor.[1] However, his soul was restless and he did not find satisfaction in any of these tasks.

When the axioms of Logic and Philosophy could not satisfy his restless soul, he studied '*Al-Munqidh Minad-Dalāl*' of Imām Ghazālī رحمه الله. It left a deep impresssion on him and he decided that the only solution for his internal restlessness was to be found by the Sûfîs.

In Raipur

Eventually, with the guidance of Allah, he proceeded to Moulānā Shāh 'Abdur Rahīm Raipûrī رحمه الله, a great and famous saint of the Qādirīyah, Naqshbandīyah and Chistīyah silsilahs. Moulānā 'Abdul Qādir Raipûrī رحمه الله was immediately won over when he saw Moulānā 'Abdur Rahīm رحمه الله. He requested permission to stay in his company. Hadrat told him to go Moulānā Gangohī رحمه الله who was still alive at that time.

However, Moulānā 'Abdul Qādir Raipûrī رحمه الله said that he was completely compatible with Hadrat Raipûrī رحمه الله and did not want to go anywhere else. Hadrat told him not to be in a hurry and to make *istikhārah*. He complied with the request. Hadrat showed him a few dhikrs etc. and bid him farewell.

[1] Bijnor is a city in the state of Uttar Pradesh, India. It is approximately 163km from Delhi.

He did not stay for long at home after which he returned to Raipur where he became bay'at at the hands of Hadrat Raipûrī رحمه الله. Although Moulānā 'Abdul Qādir Raipûrī رحمه الله had all his family members and relatives in Sargodha,[1] he preferred to remain in the company of Hadrat Raipûrī رحمه الله in Raipur. This was at a time when the khānqah of Raipur was undergoing extremely strained circumstances.

He had already purified his soul during his student days to a great extent. Now he was perfecting the process under the guidance of a great Sheikh. The people in the khānqah had to generally suffice on dry bread for their meals. The baker was a careless fellow and sloppily baked the bread without paying attention to the fact that it was baked or not. Sometimes the bread used to be raw and they had to partake of it.

He once decided to complain to Hadrat about the bread but then realized that Hadrat would tell him to go somewhere else if he was not satisfied with the conditions there. Due to the unwholesome food that he ate and the continuous loud dhikr he made, he was afflicted by a number of illnesses. The effects of these illnesses lasted till his death.

In spite of all these trials, he remained patiently and forbearantly engrossed in the remembrance of Allah and the service of his Sheikh. He used to have very little time to rest during the day or night, continuously toiling in the service of his spiritual mentor. He served him for approximately fourteen to fifteen years.

Responsibility

Shāh 'Abdur Rahīm رحمه الله passed away on 26 Rabī'uth-Thānī 1337 A.H. Before his demise, he conferred the

[1] Sargodha is a city in the Punjab province, Pakistan. It is approximately 246km south of Islamabad.

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mantle of khilāfat on Moulānā 'Abdul Qādir Raipûrī رحمه الله and requested him to remain in Raipur.

Complying with the request of his Sheikh, he fulfilled this duty for a full forty five years. Initially, he had to undergo great hardships, but Allah's help was always with him. Allah continuously provided him with sustenance without him having to leave Raipur or become engaged in any business.

Character

During these forty five years, the world witnessed many changes and revolutions, yet Moulānā served Dīn without the slightest desire for worldly fame and glory. Due to his sincerity and practice, he propagated the lofty character of Nabi صلى الله عليه وسلم. Hundreds of 'Ulamā traversed the path of tasawwuf under his guidance.

He made thousands of Muslims repent from their sins and innovations. He guided people from all walks of life, whether they be employees, businessmen, writers, poets, lecturers or politicians. In spite of all this, he preferred a low profile and never praised himself, not even by mistake. He had completely eradicated the illness of *hubbe jāh* (love of position) from his heart.

Post-partition period

After the partition of India and Pakistan, there was an air of dejection among the people, especially the 'Ulamā. Moulānā 'Abdul Qādir رحمه الله undertook trips to many places and encouraged the people to continue with their work in their areas. There was no need to lose hope. This created an atmosphere of enthusiasm among the people and they once

again mustered the courage to progress. Many institutes that became soulless, now began thriving once more.

Demise

Moulānā 'Abdul Qādir رحمه الله passed away on 14 Rabī'ul Awwal 1382 A.H. in Lahore. The janāzah was performed in four places, namely, Lahore, Lyallpur,[1] Sargodha and Dhudia. He was laid to rest adjacent to the musjid of Dhudia.



[1] Faisalabad, Lyallpur until 1979, is a city in the Punjab province of Pakistan. It is approximately 186km from Lahore.

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Moulānā Husain Ahmad Madani رَحِمَهُ اللّٰه

Birth

Sheikhul Islām Moulānā Husain Ahmad Madanī رَحِمَهُ اللّٰه hails from Allahdadpur[1] in the district of Faizabad. He was born on 19 Shawwal 1296 A.H. (16 October 1879). He was a Husaini Sayyid. His father was a very noble saint while his mother was the Rābi'ah Basriyyah of her time. She was meticulous in her obedience to Shariat, extremely forebearing and spent all her time in devotions. Moulānā Husain Ahmad Madanī رَحِمَهُ اللّٰه was initially educated by his father. He learnt the first 5 parts of the Qur'ān from his mother.

Education

He was sent to Dārul 'Uloom Deoband at the age of 13. Sheikhul Hind رَحِمَهُ اللّٰه immediately recognized the excellent qualities of the youngster and personally taught him the initial subjects. Moulānā Husain Ahmad Madanī رَحِمَهُ اللّٰه was most fortunate in achieving the attention of all the great teachers of that era amongst whom were Moulānā Zulfiqār 'Alī, Moulānā Khalīl Ahmad, Muftī 'Azizur Rahmān and Moulānā Habībur Rahmān رَحِمَهُمُ اللّٰه. He always excelled in all his subjects. In a period of six and a half years, he completed studying 17 subjects which comprised of 67 books.

Emigration

In 1316 A.H. he emigrated with his father to Madīnah Munawwarah. Here he got the opportunity of benefitting

[1] It is approximately 163km from Delhi.

tremendously from the two important libraries of the time namely, the library of Sheikhul Islām and the library of Mahmûdīyah.

He completed his Arabic studies under the guidance of the renowned scholar of the time, Sheikh Āfandī 'Abdul Jalīl رَحِمَهُ اللّٰه. Immediately upon completion of his course, he began teaching.

Within a short while, his fame spread and students from far and wide began pouring in to quench their thirst of knowledge. During the entire day, he only rested for 3 hours while the remaining time was devoted to his teaching and worship. In this manner, he managed to teach 14 to 15 lessons daily. These lessons comprised of hadīth, tafseer, aqāid and principles of hadīth etc. Allah جَلَّ جَلَالُهُ granted him such respect and honour in Hijāz which the 'Ulamā of Syria and Yemen could not command. At the age of 24 he was given the title of *Sheikhul Arab wal Ajam* - The Sheikh of the Arabs and non-Arabs.

Arrest

During the conflict of Sharīf Husain, the ruler of Hijāz with Turkey, the English issued a warrant of arrest for Sheikhul Hind رَحِمَهُ اللّٰه. Sharīf was influenced by the British and Sheikhul Hind رَحِمَهُ اللّٰه together with his companions, Moulānā Madanī رَحِمَهُ اللّٰه and Moulānā 'Uzair Gul رَحِمَهُ اللّٰه were arrested and sent to Malta.

They remained imprisoned on this island for approximately 4½ years. Hadrat Madanī رَحِمَهُ اللّٰه memorised the Qur'ān during his imprisonment. He obtained the ideal opportunity to serve his ustādh, Sheikhul Hind رَحِمَهُ اللّٰه who was at the time very old and sickly. He was unable to use cold water.

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As hot water was not available on the island, Moulānā Madani رحمه الله used to fill a pot of water at night and keep it against his stomach (so as to warm the water) till the time of tahajjud after which he used to present it with extreme respect to his ustādh. After a very long period did the prison authorities make arrangements for hot water, thus depriving Moulānā Madanī رحمه الله of serving his ustādh.

Freedom

After Moulānā Madanī's release, he returned to India at a time when the Indians were seeking independance from the oppressive English imperialists. He joined the Congress Party and played a leading role in liberating India. He had to endure much hardship during his political career as he was often imprisoned. The severity of the punishments meted out by the imperialists did not dampen his spirits and he made concerted efforts until India was liberated.
He also served as chancellor of Dārul 'Uloom Calcutta and Dārul 'Uloom Deoband for many years. After the demise of Sheikhul Hind رحمه الله, Moulānā Madanī رحمه الله was chosen as his successor. He was elected the leader of Jam'īyatul 'Ulamā - Hind.

Exemplary Last Moments

He spent his entire life serving the cause of Dīn. Even during the last days of his illness, he performed salāh with congregation. Although he became extremely weak, he performed all his salāhs in a standing position, including his sunnat and nafl salāh. He passed away on 13 Jumādal Ûlā 1377 A.H. (1957).

Muftī Muhammad Hasan Amritsarī رحمه الله

Early Life

Born in about 1878 C.E. in Wahmilpur near Hasan Abdāl in India, Muftī Muhammad Hasan رحمه الله was the son of an illustrious saint and well-known scholar of hadīth, Moulānā Allahdād Sāhib رحمه الله. He obtained most of his knowledge from the famous ālim, Moulānā Muhammad Ma'sûm Sāhib رحمه الله at Madrasah Ghaznawīyyah in Amritsar[1]. He was inclined towards tasawwuf from the very beginning. He toiled very hard during his student days.

After qualifying from Amritsar, he proceeded to Dārul 'Uloom Deoband where he repeated the final year under the excellent tutorship of Moulānā Anwar Shāh Kashmīrī رحمه الله.

Career

After qualifying, he took up the post of teaching in Madrasah Nu'mānīyyah and within a very short period was elected the senior lecturer. He was a superb teacher and had the uncanny ability of explaining in such a manner, that even a dull student could easily understand the lesson. He taught for approximately 48 years. In Amritsar he benefitted tremendously from the company of Moulānā 'Abdul Jabbār Ghaznawī and Moulānā Nûr Ahmad. The latter appointed him as the Imām of Musjidun-Nûr.

[1] Amritsar is a city in north-western India in the state of Punjab. It is near Pakistan, with the Wagah Border being only 28 km away. The nearest city is Lahore, the second largest city in Pakistan, located 50 km to the west.

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During his stay in Amritsar, he delivered Qur'ānic Tafseer lessons daily after Fajr in Musjidun-Nûr. People from far and wide and of different schools of thought came to refresh their souls. Even learned scholars benefitted from these lessons. He delivered these tafseer lessons for 48 years in Amritsar and 10 years in Lahore. He was also responsible for issuing *fatwās* (legal verdicts).

When his elder brother passed away, the surviving widow requested Muftī Sāhib رحمه الله to marry her so that her children could be nurtured correctly. He accepted her request and married her. She remained in his nikāh until he was 68 years old.

Spiritual Life

While teaching, he felt the need for a spiritual mentor. For this reason he went to Thana Bhawan and expressed his desire to Hadrat Thānwī رحمه الله. The latter laid down three conditions: firstly, he should learn qirā'at from a reputable qārī, secondly, he should study hadīth under a Hanafi Ustādh because Muftī Muhammad Hasan رحمه الله had studied hadīth under Ghair Muqallid 'Ulamā and thirdly, to correspond with Hakīm Ghulām Mustafā Bijnorī رحمه الله and to show him at least 25 of his letters of correspondence. Muftī Muhammad Hasan رحمه الله completed these conditions in a period of two years.

He studied hadīth under 'Allāmah Kashmīrī رحمه الله, qirā'at under Qārī Karīm Baksh رحمه الله and he corresponded with Hakīm Ghulām Mustafā رحمه الله and received 25 letters from him. Hadrat Thānwī رحمه الله now accepted him as his disciple and he took the bay'at on 11 Dhul Hijjah 1343 A.H.

He rapidly progressed in tasawwuf and within a short span of 3 years, Hadrat Thānwī رحمه الله conferred the mantle of

successorship on him in a very short time. He was extremely attached to and fond of his spiritual mentor to the extent that he did not have the courage to read other books besides those of Hadrat Thānwī رحمه الله. He advised his children to study *Bahishti Zewar, Jazāul A'māl, Talīmud-dīn, Mawāiz* and *Malfûdhāt*. He used to comment that having a link with Hadrat Thānwī رحمه الله was itself a great divine bounty.

Muftī Muhammad Shafī رحمه الله writes that when one sat in the majlis of Muftī Muhammad Hasan رحمه الله, one felt that one was in the majlis of Hakīmul Ummat رحمه الله. After the demise of Hadrat Thānwī رحمه الله, the ulamā and mashāikh turned towards Muftī Muhammad Hasan رحمه الله for spiritual guidance.

In 1947 he emigrated to Pakistan and established Jāmi'ah Ashrafiyah in Lahore.

Politics

In the political arena, he was also very active. Regarding the movement of Pakistan, he conformed to the views of his Sheikh, Hadrat Thānwī رحمه الله and worked together with all the luminaries of his time like 'Allāmah Uthmānī رحمه الله and Muftī Shafī' رحمه الله. He was their advisor and assistant in drawing up the resolutions and aims of Pakistan.

He also participated in the 1952 Khatme Nubûwwat conference. He was elected the chairman of Majlise 'Amal Khatme Nubûwwat. At all times he boldly spoke out against all *bātil* (falsehood).

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Demise

When he was 58, he contracted elephantiasis in his right leg. It swelled so much that eventually at the age of 70, the right leg had to be amputated. He patiently bore the pangs of this illness for eighteen years. In his own words, sometimes he suffered such excruciating pain where the leg was amputated that it felt like a thousand knives attacking him. He had a heart attack in Karachi and passed away on 16 Zul Hijjah 1380 - 1 June 1961. Hadrat Shāh 'Abdul Ghanī Phûlpûrī رحمه الله performed the janāzah salāh. He was laid to rest in the Society Qabrastan in Karachi. He was survived by six sons and a daughter.



Moulānā 'Ubaidullāh Sindhī رحمه الله

Early Life

Ram Singh Zargar was a Sikh of Chilanwali in the district of Siyalkot.[1] On 12 Muharram 1289 A.H. (10 March 1872), he had a son. However, Ram Singh died four months prior to the birth of his son. The grandfather took the responsibility of the child's upbringing. After two years, the grandfather also died. The mother took the child and went away to the maternal grandfather's house. After the maternal grandfather's demise, the child went to Jampur[2] where his uncle lived. It was at this town that he received his initial secular education.

In 1884, he borrowed a book of Moulānā 'Ubaidullāh Pāily رحمه الله, namely *Tuhfatul Hind* and read it with much interest. Thereafter he had the opportunity of reading Moulānā Shāh Ismā'īl Shahīd's book, *Taqwiyatul Īmān.* In this way the desire for Islam was created in his heart. On his own he named himself 'Ubaidullāh after the author of *Tuhfatul Hind* and he learnt to perform salāh as well.

Embracing Islam

On 15 August 1887 he decided to leave his home and family for the love for Islam. He was 15 years old at the time. With a Muslim friend, 'Abdul Qādir, he reached Kotlah in

[1] Sialkot is a city in the north-east of Punjab, Pakistan. It is approximately 119km from Lahore.
[2] Jampur is a city in Punjab Pakistan. It is located 45km south of Dera Ghazi Khan, in the centre of Pakistan and 132km from Multan.

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Muzaffargarh[1] where he embraced Islam on 29 August 1887. When his relatives began searching for him, he left for Sindh and lived with Hāfez Muhammad Siddīq رحمه الله, a great saint of his time. He developed a deep attachment for him and regarded him as his spiritual father. It was also due to him that he made Sindh his motherland, hence the title Sindhi. Hāfez Muhammad رحمه الله made special du'ā for him to obtain an excellent tutor.

Education

In September 1888 he proceeded to Deoband where he took admission at Dārul 'Uloom. He was afforded the grand opportunity of benefitting from Sheikhul Hind رحمه الله. Thus the du'ā of Hāfez Muhammad رحمه الله was accepted. Very soon he mastered Arabic and all the Islamic subjects. He was so intelligent that he studied *Sunan Nasai* and *Ibn Mājah* (detailed works of hadīth) in only 4 days each while he completed *As Sirājīyyah* (a text book on the laws of succession) in a mere two hours.

Career

After qualifying, he left for Sukkar[2] where he married the daughter of Molwī 'Azīmullāh Khān رحمه الله, a teacher at Islāmīyah High School. In 1901 he established the Dārul Irshād. He remained engrossed in propagation for 7 years. He was requested in 1909 by Sheikhul Hind رحمه الله to proceed to Deoband. Here he accomplished much for the student body, Jam'īyatul Ansār. Sheikhul Hind رحمه الله then requested him to

[1] Muzaffargarh is a city in the southwestern Punjab province of Pakistan, and is located on the bank of the Chenab River. It is approximately 40km from Multan.

[2] Sukkur, is a city in the Pakistani province of Sindh. It is situated on the west bank of Indus River. It is approximately 478km from Karachi and 470km from Multan.

transfer his work to Delhi where he worked with Hakīm Ajmal Khān رحمه الله and Dr. Ansārī رحمه الله.

In 1912 he established a madrasah, Nazzāratul Ma'ārif which achieved much in the field of propagating Dīn. At the suggestion of Sheikhul Hind رحمه الله in 1915, he emigrated to Afghanistan. He stayed for 7 years in Kabul.[1]

He encouraged Amīr Amānullāh Khān to fight the British. For this reason he had to leave Afghanistan as well. He proceeded to Russia where he spent 7 months. He was afforded official treatment as a guest of the state. During this period he studied the idealogy of socialism. He was unable to meet Lenin because the latter was severely ill at the time.
Thereafter in 1923 he left for Turkey and initiated the third phase of the Walīullāh Movement in 1924. He issued the Charter for the Independence of India from Istanbul.[2] He left for Makkah in 1927 and remained there till 1929. During this period he brought the message of the rights of Muslims and other important religious issues to the masses. In 1936 the Indian National Congress requested his return to India and subsequently he was given permission to return.

Toil

Moulānā Ubaidullah's entire life was one of endeavour and difficulty. He was once asked if he ever had a day of comfort during his 30 years of exile. He replied, "Undoubtedly I did not sleep for even one night with ease for this entire period."

[1] Kabul is the capital of Afghanistan as well as its largest city, located in the eastern section of the country.

[2] Istanbul historically known as Constantinople and Byzantium, is the most populous city in Turkey and the country's economic, cultural, and historic centre. Istanbul is a transcontinental city in Eurasia, straddling the Bosphorus strait (which separates Europe and Asia) between the Sea of Marmara and the Black Sea.

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Moulānā Sa'īd Aḥmad Akbarabādī رحمه الله describes the return of Moulānā 'Ubaidullāh رحمه الله to Delhi after his exile thus:

"All the people proceeded to the Delhi station to await his arrival. I had conjured up an image of Moulānā by looking at the present leaders. I expected him to have a turban on his head and to be wearing a *jubbah* (robe). He would be a passenger of the first class, he would at least have one servant with him, at least 2-3 heavy suitcases, a heavy bedding, 2-3 flasks, 3-4 heavy receptacles of food and majesty and grandeur apparent on his countenance.

However, when the train reached, all these thoughts were left stagnant. The people frantically began searching the first and second-class coaches. Meanwhile, a man with nothing on his head, wearing a kurta of coarse cotton cloth with a coarse sheet around his neck emerged from the third class. Those who recognised him immediately ran towards him. This was Moulānā 'Ubaidullāh Sindhī. The hair of his beard and head was completely white. He was about 65 years old.

People began searching for his goods, but where did he have any luggage? Whatever was on his body was all that he owned. I have not seen a person and probably will not see in future one who has renounced material pleasures so totally."

Once Moulānā رحمه الله went from Okhla[1] to Delhi (a distance of approximately 33km) on foot during a hot day. He returned on foot as well because he did not have sufficient money to board the bus. Moulānā Sa'īd Akbarabādī رحمه الله comments that he (Moulānā 'Ubaidullāh) did not mention this to anyone nor could they realize this from his countenance.

[1] Okhla is a Suburban colony in South Delhi district located at the Delhi border.

Another person who had come by bus saw him walking and when Moulānā رحمه الله was asked if he had indeed come walking, he admitted doing so. Also, because of having to travel on foot, he had to leave very early that day. As the food was not as yet ready when he departed, he had to forgo the meal which he only had after 'Asr Salāh in Delhi. This is the mettle which he was made of.

Demise

He made a programme of teaching Shāh Walīullhāh's *Hujjatullāhil Bālighah* to Moulānā Akbarabādī رحمه الله who would then write an exegesis in his own words. Thereafter he had to leave for Lahore to visit his daughter. Here he fell seriously ill and passed away on 22 August 1944. Unfortunately the exegesis could not be undertaken.



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Moulānā ‘Abdul Latīf Sahāranpûrī رَحِمَهُ اللّٰه

Early Life

Moulānā ‘Abdul Latīf رَحِمَهُ اللّٰه was born in 1298 A.H. He learnt the Qur’ān in his hometown of Qadipur[1] under the guidance of Hāfiz Amānat ‘Alī رَحِمَهُ اللّٰه who was a teacher at Madrasah Ta'līmul-Islām, Jāmi' Musjid, Qadipur. Thereafter, he learnt Persian by his father, Moulānā Jam’īyat ‘Alī رَحِمَهُ اللّٰه who was the dean of the faculty of Arabic and Persian at the Bahawalpur[2] Government College.

When Moulānā Khalīl Ahmad Sahāranpûrī رَحِمَهُ اللّٰه came to Bahawalpur, Moulānā Jam’īyat ‘Alī رَحِمَهُ اللّٰه handed his son over to him. Moulānā Khalīl Ahmad رَحِمَهُ اللّٰه took Moulānā ‘Abdul Latīf رَحِمَهُ اللّٰه to Saharanpur where he was admitted at Madrasah Mazāhirul-’Uloom in 1315 A.H.

Career

He qualified in 1322 A.H. Among his teachers were Moulānā Khalīl Ahmad رَحِمَهُ اللّٰه and Moulānā ‘Ināyat Ilāhi Sāhib رَحِمَهُ اللّٰه. In 1323 A.H he was appointed as an ustadh in Mazahirul-Uloom by Shāh ‘Abdur Rahīm Raipûrī رَحِمَهُ اللّٰه. He went for hajj in 1323 and 1328 A.H. When Moulānā Khalīl Ahmad رَحِمَهُ اللّٰه went for hajj in 1333 A.H. Moulānā ‘Abdul Latīf رَحِمَهُ اللّٰه was appointed as the rector. In 1339 A.H. he was appointed Shaikhul-Hadīth - the responsibility of teaching Sahīh Bukhārī and Tirmizī now fell upon his shoulders. He

[1] Qadipur is a village situated in the state of Delhi, India.
[2] Bahawalpur is a city in Punjab, Pakistan.

continuously served the Madrasah with utmost devotion for 29 years.

Habits

Shaikhul-Hadīth Moulānā Zakarīyā رَحِمَهُ اللّٰه says that Moulānā ‘Abdul Latīf رَحِمَهُ اللّٰه used to reside in Qadipur but his habit was to come to the Madrasah one day from the west, the next day through the city centre and the following day from the east. On the way, he used to visit all the donors of the Madrasah and remind them of their donations. The donors would either hand over their contributions immediately or come a little later to the Madrasah.

Illness

In 1348 A.H. he went to Delhi for some important commitments. Here he contracted cholera. All the doctors lost hope. Sheikh Rashīd Ahmad hired a car and Moulānā رَحِمَهُ اللّٰه was made to lie on the rear seat while Moulānā Zakarīyā رَحِمَهُ اللّٰه and Moulānā Ilyās رَحِمَهُ اللّٰه sat at his feet.

When the vehicle reached Qadipur, Moulānā ‘Abdul Latīf رَحِمَهُ اللّٰه sought permission to go home. Shaikul Hadīth رَحِمَهُ اللّٰه and Moulānā Ilyās رَحِمَهُ اللّٰه refused, but he insisted. Eventually Shaikh Zakarīyā رَحِمَهُ اللّٰه and Moulānā Ilyās رَحِمَهُ اللّٰه supported him till the house. Through the grace of Allah, his illness diminished considerably although the signs of weakness remained for several months.

In 1373 A.H. he went to Rangoon[1] for some work of the Madrasah. Here he fell ill and after his return, the illness increased tremendously. He passed away on 2 Dhul-Hijjah 1373 A.H.

[1] Rangoon, also known as Yangon, is a city of Burma (Myanmar).

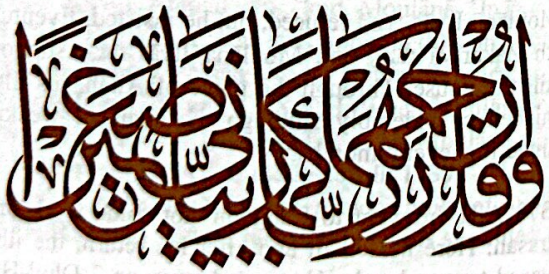
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Qualities

Moulānā 'Abdul Latīf رحمه الله led a simple life devoted to imparting knowledge. He was the author of several beneficial books, one of which was "Tarjīhe-Darse-Nizāmī" which was written as an answer to objections raised on the prevailing syllabi in the Islamic seminaries. In this booklet, he answered the objections and gave the reasons for preferring this syllabus.

Students

Some of his outstanding students were: Moulānā Zafar-Ahmad Uthmānī, Moulānā Idrīs Kāndhelwī, Moulānā Badre-Ālam, Moulānā 'Abdur Rahmān Kāmilpūrī, Moulānā Jamīl Ahmad Thānwī, Moulānā Asadullāh, Moulānā Zakarīyā, Moulānā Yûsuf Kāndhelwī, Moulānā Ihtishāmul-Hasan and Moulānā Akbar 'Alī Sahāranpūrī رحمهم الله. May Allah bless their souls.



Moulānā I'zāz 'Alī Amrohī رحمه الله

Early Life

Moulānā I'zāz 'Alī Amrohī رحمه الله was born in Badayun[1] on 1 Muharram 1301 A.H. (2 November 1882) on a Friday at the time of *subh sādiq* (dawn). After some time, his father who had been in Badayun for employment reasons, moved to Shahjahanpur. Here Moulānā I'zāz 'Alī رحمه الله began learning the Qur'ān by Miā Qutbud-dīn رحمه الله. Thereafter he memorised the Qur'ān by Hadrat Sharīfud-dīn رحمه الله.

Education

Moulānā I'zāz 'Alī رحمه الله was admitted to Madrasah 'Ainul 'Ilm and learnt under great 'Ulamā like Moulānā 'Ubaidulhaq Kābulī رحمه الله and Muftī Kifāyatullāh رحمه الله. Subsequently, in consultation with Muftī Kifāyatullāh رحمه الله, he gained admission at Dārul 'Uloom Deoband.

The following year he travelled to Meerut to meet his sister. Here at the insistence of Moulānā Āshiq Ilāhī رحمه الله, he studied for four years. Thereafter he regained admission at Deoband where he benefitted from the lessons of Sheikhul Hind رحمه الله and Muftī 'Azīzur Rahmān رحمه الله amongst others.

[1] Badayun (also spelled as Budaun) is a city and a headquarter of Budaun district, Uttar Pradesh, India. It is located near the Ganges river. It is approximately 229 km from New Delhi.

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Career

After qualifying in 1320 A.H., he was appointed a teacher at Madrasah Nu'māniah in Bhagalpur.[1] Thereafter he taught for three years in Afḍalul Madāris in Shahjahanpur. In 1330 he was appointed as a teacher at Dārul 'Uloom Deoband. He also spent one year at Hyderabad but returned to Deoband where he remained till his demise in 1374 A.H. He was spiritually linked to Ḥaḍrat Gangohī رحمه الله and the mantle of successorship was conferred to him by Moulānā Ḥusain Aḥmad Madanī رحمه الله.

Qualities

Despite being an erudite jurist and scholar of a very high calibre, he was extremely humble and had extreme trust in Allah. In spite of receiving offers of teaching at several universities of India for a much more attractive salary, he preferred offering his services to Deoband for a meagre wage.

Due to his simplicity he wore a kurtah made of coarse cloth and very ordinary shoes. In spite of his simplicity, he was extremely neat and clean. Besides excellent character, the Almighty had endowed him with handsome features as well. He was of medium height, clear complexion and possessed a pleasant countenance. There was a distinguishable illumination in his eyes. The effects of grandeur and splendour could be perceived from his countenance.

Besides his teaching proficiency, he wrote explanatory footnotes for many madrasah textbooks as well. These

[1] Bhagalpur is a city of historical importance on the southern banks of the river Ganges in the Indian state of Bihar. It is about 235km from the city of Patna and 771km from Lucknow.

annotations are even in use till today. He taught for 54 years. Thousands of students benefitted from him during the course of this period. Some of his more well-known students are: Muftī Shafī', Moulānā Ḥifẓur Rahmān, Moulānā Manẓûr Nu'mānī and Moulānā Sa'īd Akbarabādī رحمه الله.

Muftī Shafī' رحمه الله, the Grand Mufti of Pakistan said, "Moulānā I'zāz 'Alī رحمه الله is from amongst those teachers of mine whose education and training form the foundation of my learning. I learnt all the Arabic literature text books from him. He had a natural inclination for Arabic literature. He possessed divine expertise in teaching and training his students. Teaching day and night at Dārul 'Uloom was his most cherished occupation. Besides this service, he wrote annotations for many text books of literature and fiqh which are well accepted by the scholars."

Demise

During his final days, he performed salāh with full devotion notwithstanding his extreme distress. Finally on 13 Rajab 1374 (8 March 1955) he left this temporary abode. Sheikhul Ḥadīth Moulānā Zakarīyā رحمه الله performed his janāzah. He was laid to rest in the Qāsimi graveyard of Deoband. His two sons, Qārī Aḥmad Miā رحمه الله and Moulānā Hāmid Miā رحمه الله are teachers at Dārul 'Uloom Deoband. ✿



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‘Allāmah Sayyid Sulaimān Nadwī رَحِمَهُ اللّٰه

‘Allāmah Sayyid Sulaimān Nadwī’s original name was Anīsul Hasan and his agnomen was Abû Najīb. Afterwards he was impressed with the name Sulaimān, the name of a businessman from Rangoon and consequently his family gave him this name. ‘Allāmah Nadwī رَحِمَهُ اللّٰه hailed from Dees in the district of Patna[1] in India. He was born on 23 Safar 1302 A.H. - 22 November 1884 on a Friday. His father, Moulānā Hakīm Abul Hasan Nadwī رَحِمَهُ اللّٰه was a distinguished scholar and an expert physician. He was a Sheikh of the Naqshbandīyah order.

Early Life

‘Allāmah Nadwī رَحِمَهُ اللّٰه obtained his initial education at home under the tutorship of his father and brother, Abû Habīb Mujaddidī رَحِمَهُ اللّٰه. Thereafter he furthered his studies at the Khānqāh of Moulānā Muhīud-dīn رَحِمَهُ اللّٰه in Phûlwarī.

He subsequently spent a year at Madrasah Imdādiyah in Bhangah[2] and then in 1901 he took admission at Nadwatul Ulama in Lucknow. He studied for five years at this institute and qualified in 1906. Here he was afforded the golden opportunity of benefitting from the scholarship of luminaries like ‘Allāmah Shiblī Nu’mānī, ‘Allāmah ‘Abdul Hayy, Moulānā Muhammad Fārûq, Moulānā Hafīzullāh and Muftī ‘Abdul Latīf رَحِمَهُمُ اللّٰه (May Allah جَلَّ جَلَالُه illuminate their graves).

[1] Patna is the capital of Bihar and the second largest metropolis in eastern India.It is approximately 560km from Lucknow and 580km from Calcutta.

[2] Bhangah is approximately 124km from Lucknow.

Capability

On the occasion of graduation in 1907 when extremely learned personalities were present, ‘Allāmah Nadwī رَحِمَهُ اللّٰه was asked to deliver a talk in Arabic without having any prior notification or preparation. Khājah Ghulāmuth-Thaqalain رَحِمَهُ اللّٰه chose the topic, ‘How did Islam spread in India’ for his talk. ‘Allāmah Nadwī رَحِمَهُ اللّٰه delivered an impromptu talk and the entire gathering was left spellbound. Cheers of congratulation resonated from all sides.

Seeing this, his tutor ‘Allāmah Shiblī رَحِمَهُ اللّٰه, out of sheer joy, took off his turban and placed it on ‘Allāmah Nadwī’s head. This incident clearly manifested the excellent talents of ‘Allāmah Shiblī’s student and he (‘Allāmah Shiblī رَحِمَهُ اللّٰه) fully endorsed them. During his last days, ‘Allāmah Shiblī رَحِمَهُ اللّٰه called him and remarked that his magnum opus, *Sīratun Nabī* was the entire toil of his life and he would like him to complete it. ‘Allāmah Nadwī رَحِمَهُ اللّٰه promised to comply with the request and consequently did an excellent job by completing the remaining volumes of the work started by his teacher.

Career

‘Allāmah Nadwī رَحِمَهُ اللّٰه remained engrossed in all academic pursuits until he was forty. After qualifying, he was appointed the editor of the excellent monthly journal, *An Nadwah*. The standard of the journal was so high that only the articles of a few scholars from throughout the country were selected for publication. Moulānā ‘Abdul Mājid Daryābādī رَحِمَهُ اللّٰه, a contemporary of ‘Allāmah Nadwī رَحِمَهُ اللّٰه, writes that the yearning and impatience which people had for ‘Allāmah Nadwī’s writings was not less than what they used to have for ‘Allāmah Shibli’s work.

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The scholars and the erudite acknowledged his scholastic potential. 'Allāmah Shiblī رحمه الله stated in the Jalsah of Nadwah in 1912, "What did Nadwa achieve? It has not achieved anything. It has produced one Sulaiman and that is sufficient."

At that time there was a vacancy in Nadwah for a proficient Arabic teacher. 'Allāmah Shiblī رحمه الله entrusted his young but able student with the task and time has proven that it was a matchless selection. In 1912 when the cries of Islamic unity were raised in the political field, he assisted Moulānā Abul Kalām Āzād رحمه الله in the writing of his weekly *Al Hilāl*. Till today the fame which the monthly *Al Hilāl* enjoys in the literary and political fields can be attributed to a great extent to 'Allāmah Nadwī رحمه الله. In 1914, after the demise of 'Allāmah Shiblī رحمه الله, 'Allāmah Nadwī رحمه الله was appointed his successor in the scholastic field.

In Azamgarh

Thereafter he proceeded to Azamgarh[1] where he established the Dārul Musannifīn. After its establishment, his efforts increased day and night. Although he did not formally participate in politics, he achieved certain feats during his life which history cannot overlook.

He presided in 1937 over the Convention in Calcutta inaugurated by the 'Ulamā of Bengal.[2] In spite of the relentless oppression of the British, he delivered an awe-inspiring talk that removed the fear of the British from the hearts and minds of the people.

[1] Azamgarh is a city in the Indian state of Uttar Pradesh situated on the banks of the Tamsa River. It is approximately 239km from Lucknow.

[2] Bengal is a region in Asia which is located in the eastern part of the Indian subcontinent at the apex of the Bay of Bengal. Politically, Bengal is divided between the sovereign republic of Bangladesh, which covers two-thirds of the region, and West Bengal, which is a part of the Republic of India, in the western part of the region.

At the insistence of 'Ulamā such as Moulānā Muhammad 'Alī Johar رحمه الله and Moulānā 'Abdul Bārī رحمه الله, he represented the 'Ulamā of India in Europe where he fulfilled the rights of his mission.

In 1947 he was chosen as president of the meeting convened by the Jamiatul Ulama Hind at Calcutta. Luminaries such as 'Allāmah Kashmīrī رحمه الله and 'Allāmah Shabbīr Aḥmad 'Uthmānī رحمه الله were present at the meeting. His address at this meeting is a milestone in the history of Islamic politics.

In the movement for the establishment of Pakistan, he held similar views as 'Allāmah Uthmānī رحمه الله and Muftī Shafī' رحمه الله and he made great endeavours for the implementation of Islamic law in Pakistan. After the demise of 'Allāmah Uthmānī رحمه الله, he was chosen as the President of Jamiatul Ulama-Islam. In 1951 he headed a convention of 'Ulamā of different schools of thought and presented a 22-point plan of action to the government of Pakistan.

Dr. Iqbal, the famous poet was profoundly impressed by 'Allāmah Nadwī رحمه الله. In one letter, he wrote after 'Allāmah رحمه الله recovered from an illness: "All thanks to Allah for having granted you recovery. Your existence is most essential for the Indian Muslims. I am certain that Allah has accepted the du'ās of the Muslims in order that they may benefit from you for a longer period."

Spirituality

Besides his excellence in the educational and scholastic fields, he was talented in the spiritual realm as well. He had a spiritual link with the Mujaddid of the era, Hadrat Thānwī رحمه الله. After

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he established a relationship with Hadrat Thānwī رحمه الله, there was a colossal change in his life. He was transformed from the world of knowledge to the sphere of *ma'rifat* (spiritual recognition of the Creator).

Demise

He passed away on 14 Rabī'ul Awwal 1373 A.H. - 22 November 1953 on a Sunday. Thousands of people attended his janāzah salāh which was performed by Dr. Abdul Hayy Ārifī رحمه الله. He was laid to rest adjacent to 'Allāmah Shabbir Ahmad Uthmānī رحمه الله in the grounds of Islamia College, Karachi. ✿



Moulānā Muhammad Ilyās Dehlwī رحمه الله

Reformer

Rasûlullāh عليه السلام said that Allah جل جلاله sends a reformer to this ummat every century. Commenting on this hadith, Shāh Walīullāh رحمه الله notes that the explanation of this hadīth is found in another hadīth wherein Nabi عليه السلام said that the pious people of every era will safeguard this knowledge and they will protect it from the distortions of the extremists, the falsehood of the liars and the wrong interpretations of the ignorant.

In the light of this hadīth, we find that Allah جل جلاله created men who fulfilled the responsibilities and requirements of their era in each century. Moulānā Muhammad Ilyās رحمه الله made the revival of Dīn his mission at a time when the onslaught of materialism was threatening the very survival of Islam. He thus perfectly fits the description of the above-mentioned hadith.

Family Background

Moulānā Ilyās' father, Moulānā Muhammad Ismā'īl رحمه الله, who originally lived in the district of Muzaffarnagar, came to Nizāmuddīn[1] in Delhi to teach the children of Mirzā Ilāhī Bukhsh رحمه الله. He was a devout saint who isolated himself for the worship of Allah. Ten to twelve students of Mewat[2] always stayed with him. It was at this time that he established a strong relationship with the people of Mewat.

[1] Nizamuddin is a historic neighbourhood and one of the colonies of South Delhi in India.
[2] Mewat is a historical region of Haryana and Rajasthan states in northwestern India. It is approximately 96km from Delhi.

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He had three sons namely, Moulānā Muḥammad رحمه الله from the first wife and he was the eldest son, Moulānā Muḥammad Yaḥyā (father of Sheikh Zakarīyā) رحمه الله and Moulānā Muḥammad Ilyās رحمه الله.

The mother of Moulānā Ilyās رحمه الله was a very talented ḥāfiẓah of the Qur'ān. It was her habit of reciting the entire Qur'ān plus 10 *juz* (parts) daily in Ramaḍān. In this way she used to complete the Qur'ān 40 times every Ramaḍān. Her fluency in the Qur'ān ensured that her household chores were not affected by the excessive recital. From this, one can estimate the pious and noble background from which Moulānā Ilyās رحمه الله hailed.

Early Life

Moulānā Muḥammad Ilyās رحمه الله was born in 1303 A.H. (1886). As was the family custom, he first memorised the Qur'ān. His initial education was obtained in the local madrasah. Thereafter he studied sometimes by his father in Delhi and sometimes in Kandhla. In 1896, his elder brother, Moulānā Yaḥyā رحمه الله took him to Gangoh where he personally taught him, while he also benefitted from the company of the many saints that were present there at that time.

At the time of his arrival in Gangoh, he was 10 or 11 years old and he stayed with Moulānā Gangohī رحمه الله for about 9 years.

Moulānā Muḥammad Ilyās رحمه الله always suffered from ill-health. Moulānā Gangohī's son, Ḥakīm Mas'ûd رحمه الله who was treating him, had a peculiar method of treatment whereby he forbade the use of water for lengthy periods. With the strength of mind that was so characteristic of Moulānā Ilyās رحمه الله, he abided strictly by the advice of the

physician and abstained from drinking water for a full 7 years.

In 1908 he proceeded to Deoband where he studied *Jāmi' Tirmizī* and *Sahīh Bukhārī* (books of ḥadīth) under Sheikhul Hind رحمه الله. In spite of persistent ill-health, he managed to complete his studies. After the death of Moulānā Gangohī رحمه الله, he generally remained silent and spent most of his time in meditation. Together with the ardour for worship, he was also infused with the spirit of jihād.

From his early days he was held in the highest esteem by the elders of the family as well as the spiritual leaders of the day. Once leading 'Ulamā were present in Kandhla when Moulānā Ilyās رحمه الله was asked to lead the prayer. Moulānā Badrul Ḥasan رحمه الله humorously remarked that "such a small engine has been fastened to so many big carriages." "It depends on the power, not the size of the engine," replied one of them.

Career

In 1910 he was recruited to teach at Madrasah Maẓāhirul 'Uloom in Saharanpur. Upon the demise of his eldest brother, Moulānā Muḥammad رحمه الله in Nizāmuddīn, he was asked to take charge of the madrasah. He agreed after taking permission from his spiritual mentor, Moulānā Khalīl Aḥmad رحمه الله. In those days there was no habitation in that part of Nizāmuddīn and there was dense bush adjoining the musjid.

The resourses of the madrasah were so meagre that sometimes they had to starve, but Moulānā Ilyās رحمه الله bore it with a cheerful heart. Often the students would live on wild fruits. The extreme poverty made no impression on

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him. What perturbed him was the prospect of abundance and prosperity which he was sure was going to come, according to the practice of Allah ﷻ, after the phase of trial and tribulation.

Mewat

The moral and religious condition in Mewat, south of Delhi had deteriorated to such an extent that there was little to distinguish between their beliefs and practices and wholesale apostasy. Even non-Muslim historians have commented at length on their estrangement with Islam. When the followers of Moulānā Muḥammad Ismā'īl رحمه الله came to know of Moulānā Ilyās's coming to Delhi, they resumed coming to Nizāmuddīn and requested him to visit Mewat so that the old suppliants of his family had an opportunity to renew the ties of fealty and spiritual allegiance.

Moulānā Ilyās رحمه الله felt that the only way to the religious reform of the Mewatis was promotion of religious knowledge and familiarisation with the principles of *Sharī'at*. His predecessors had adopted the same method. He went a step ahead by establishing madrasahs in Mewat itself. This accelerated the pace of change. With the passage of time, he became dissatisfied with the progress of the madrasahs because they exerted little influence on the general pattern of living.

Tablīgh

After returning from ḥajj in 1925, he began the *tablīgh* (propagation) journeys and called upon others also to come forward and propagate the fundamental tenets of Islam directly among the masses. People on the whole were unfamiliar with such an effort and were reluctant to respond

to his call. With great difficulty a few people were persuaded to join him. He addressed the people in public gatherings and explained his aims to them. In this way he began preparing *jamā'ats* and sending them to all parts of Mewat.

It was after much hard work that the beginning was made in Mewat towards habitually subordinating material interests to the higher aims and ideals of religious endeavour. The tremendous change that overtook Mewat as a result of these untiring efforts is perhaps without a parallel in recent times. Within a few years, the entire region emerged from darkness into light. Thousands of musjids were built where not one was to be seen for miles. Innumerable madrasahs were established while the number of *Ḥuffāẓ* increased to over a 100 and so did that of qualified '*Ulamā*.

Demise

Ceaseless work and worry, constant travellling and irregular hours aggravated his abdominal complaint which he had from childhood. In November1943, he had a severe attack of dysentry from which he was never to recover. By March 1944, his illness had advanced so much that he could no longer lead the prayer. At midnight on the 12 July, he had an attack of restlessness. Sounds of *Allahu akbar* were heard rising from his throat. Towards the morning, he sent for Moulānā Yûsuf رحمه الله and Moulānā Ikrāmul Ḥasan رحمه الله and when they came, he said to the former, "Let me embrace you. I am going." The end came prior to the Fajr aḍhān. The tired and weary traveller had at last arrived at the journey's end. He left behind only one daughter who was married to his nephew and favourite pupil, Sheikhul Ḥadīth Moulānā Muḥammad Zakarīyā رحمه الله. ✿

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Allāmah Muḥammad Ibrāhīm Balyāwī رَحِمَهُ اللهُ

Birth

Moulānā 'Abdur Raḥīm Balyāwī رَحِمَهُ اللهُ was a great and distinguished scholar of his time. In 1304 A.H his seventh child was born. Although this was the youngest of his children, no one including the father realised that he was to become a great luminary of his time. He was given the name Muḥammad Ibrāhīm. It was during this very year (1304) that the oldest ustādh of Dārul 'Uloom Deoband, Moulānā Muḥammad Mahmûd رَحِمَهُ اللهُ, the ustādh of Sheikhul Hind رَحِمَهُ اللهُ passed away. But who realised at that time that the Creator was replacing one star with another two brilliant stars - both 'Allāmah Balyāwī رَحِمَهُ اللهُ and 'Allāmah 'Uthmānī رَحِمَهُ اللهُ were born in 1304.

Education

'Allāmah Balyāwī رَحِمَهُ اللهُ obtained his initial education under the expert tutorship of his learned father at home. Thereafter he was admitted to the famous institute of Jaunpur where he had the opportunity of benefitting from expert teachers in every field. Among his erudite ustādhs were Moulānā Ḥakīm Jamīluddīn, Moulānā 'Abdul Ghaffār, Moulānā Muḥammad Fārûq Chiryākotī and Moulānā Hidayatullāh Khān رَحِمَهُ اللهُ.

Later on he took admission at Dārul 'Uloom Deoband where he imbibed the recognition of Allah جَلَّ جَلَالُهُ from Sheikhul Hind رَحِمَهُ اللهُ. 'Allāmah Balyāwī رَحِمَهُ اللهُ personally admitted that this was a great favour of Allah جَلَّ جَلَالُهُ on him as he had become influenced by his environment when he was sixteen and began attending *fātihah khwānī* sessions.

After coming to Deoband, he was purged of this habit and he once again began treading the correct path. When he presented himself for the entrance examination to Sheikhul Hind رَحِمَهُ اللهُ, the latter immediately realised that the element of the logical sciences was predominant in him and there was a lack of Islamic sciences. He therefore advised him to study in the pre-final year. 'Allāmah Balyāwī رَحِمَهُ اللهُ readily accepted his advice and began studying *Mishkāt, Hidāyah* and other subjects. At this time, he was afforded the golden opportunity of serving Sheikhul Hind رَحِمَهُ اللهُ and this continued for a long period.

Bay'at

One year had passed since he came to Deoband. The final examinations were in progress. His proximity and close association with Sheikhul Hind رَحِمَهُ اللهُ inscribed a deep reverence in 'Allāmah Balyāwī's heart and he was profoundly impressed with Sheikhul Hind's sincerity and piety. He wanted to take bay'at on the hand of Sheikhul Hind رَحِمَهُ اللهُ but the problem was that Sheikhul Hind رَحِمَهُ اللهُ would not allow any student to take bay'at. 'Allāmah Balyāwī رَحِمَهُ اللهُ expressed his heart's desire and condition to Moulānā 'Abdus Samad رَحِمَهُ اللهُ, an ustādh at Dārul 'Uloom. The latter agreed to assist him and said, "Today Sheikhul Hind رَحِمَهُ اللهُ will be coming to my room to set the examination papers. Bring some milk to the room."

'Allāmah Balyāwī's ecstasy knew no bounds. At the appointed time he took some milk and entered the room. Moulānā 'Abdus Samad رَحِمَهُ اللهُ used the opportunity and requested Sheikhul Hind رَحِمَهُ اللهُ to allow him to take the pledge. Sheikhul Hind رَحِمَهُ اللهُ refused as he normally did. Moulānā 'Abdus Samad رَحِمَهُ اللهُ insisted and assured him that it would not affect 'Allāmah Balyāwī's studies. Sheikhul Hind رَحِمَهُ اللهُ

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remained silent which was an indication that he accepted the request. He finally allowed 'Allāmah Balyāwī رحمه الله to take the pledge. This incident caused a delay of thirty minutes in the examination papers of that day.

Teaching

On qualifying, he immediately began teaching at Madrasah Āliyah in Fatehpûr.[1] In 1337 he was called to Dārul 'Uloom Deoband. From 1340 till 1344 he taught in Azamgarh. He also taught at Jāmi'ah Islāmīyah, Dabhel and Hathazari,[2] Bengal. In 1377 he was appointed the head teacher at Dārul 'Uloom Deoband after Moulānā Madanī رحمه الله passed away. He remained with this post until his final breath.

Specialities

'Allāmah Balyāwī رحمه الله was learned in every field especially in logic and dialectics. He taught from 1327 till 1387 which is a colossal sixty years of religious service. His lessons were distinguished with conciseness and students yearned to listen to him. Moulānā Muḥammad Yûsuf Binnorī رحمه الله has written that 'Allāmah Balyāwī رحمه الله was one of the special students of Sheikhul Hind رحمه الله who had the capability of impeccably teaching the most difficult of works. His intelligence and memory were unsurpassed. Together with his teaching responsibilities, he was also an author. He wrote booklets on *Musāfahah* and *Tarāwīh*. He wrote an annotation for Jāmi' Tirmizī which he was unable to complete due to his deteriorating health. He passed away on 24 Ramadan 1387 A.H. (27 December 1967) and was laid to rest in the Qāsimi Graveyard of Deoband. ✿

[1] Fatehpur is a city in the state of Uttar Pradesh, India. It is approximately 122km from Lucknow.
[2] Hathazari is in the district of Chittagong in Bangladesh.

Moulānā Aḥmad 'Alī Lāhorī رحمه الله

Sheikhut-Tafseer, Moulānā Aḥmad 'Alī Lāhorī رحمه الله was from among those true Ulāmā whose every moment was subservient to the pleasure of the Almighty Allah. He was an authentic scholar of Dīn, a matchless mufassir, thinker and ārife-kāmil (one who was perfect in his recognition of Allah). He was a renowned Sufi Muslim scholar who, in the 1950's, immensely influenced religious and academic circles in Lahore, Pakistan.With his particular focus on human spirit in the Qur'anic paradigm and its impediments, his message transcended Pakistan and spread all over the globe, within Muslim communities.

Early Life

Moulānā Aḥmad 'Alī Lāhorī رحمه الله was born on 2 Ramaḍān 1304 A.H. (25 May 1887 C.E) in Gujranwala.[1] As a consequence of being born in the month of the revelation of the Qur'ān, he continued dispersing the pearls of wisdom from the book of guidance throughout his life.

His father was Sheikh Habībullāh رحمه الله who was bay'at in the Chistīyyah line of spirituality. He was a pious saint. As soon as he began to understand, his mother began educating him. Thereafter he lived in the shadow of a great saint, Moulānā 'Abdul Ḥaqq رحمه الله. He nurtured him perfectly with complete compassion and love. He handed him over to his spiritual mentor, Moulānā Ghulām Muḥammad Dīnpûrī رحمه الله. The latter was a gifted spiritualist and spotted the spiritual potential of nine-year-old Ahmed Ali Lahori at

[1] Gujranwala is an industrial city in the province of Punjab in Pakistan. It is approximately 72km from Lahore.

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first sight. So, regardless of his young age, Moulānā Aḥmad 'Alī Lāhorī رحمه الله was accepted in a spiritual bond (bay'ah -the pledge taken for spiritual upliftment).

So his spiritual education also started side-by-side at such a young age in the spiritual chain of the Qadiriyah chain.

Moulānā Aḥmad 'Alī Lāhorī رحمه الله was also endowed with the spirit of valour and jihād by the brave warrior of Islām, Moulānā Tāj Maḥmûd رحمه الله.

Education

When Moulānā 'Ubaidullāh Sindhī رحمه الله established his institute of higher Islamic studies, namely Dārur-Rashād in Gothpirjhanda,[1] he admitted Moulānā Aḥmad 'Alī Lāhorī رحمه الله as a student there. Here the latter studied the Islamic sciences with great zeal and enthusiasm for six years. He qualified in 1927.

Achievements

After qualifying, he was appointed as a lecturer in the same institute. Moulānā 'Ubaidullāh Sindhī رحمه الله handed his daughter over to him in marriage. For three years he taught at Dārur-Rashād with extreme sacrifice and exertion. When Moulānā 'Ubaidullāh Sindhī رحمه الله established the Jam'īyatul Anṣār, he called Moulānā Aḥmad 'Alī Lāhorī رحمه الله to prepare a group of 'Ulamā and educated men. The aim of this group was to continue the mission of tablīgh according to the needs of the time. Moulānā Aḥmad 'Alī Lāhorī رحمه الله assisted Moulānā 'Ubaidullāh Sindhī رحمه الله in organising this group.

[1] Gothpirjhanda is situated in the province of Sindh in Pakistan.

Moulānā Aḥmad 'Alī Lāhorī رحمه الله subsequently went to a madrasah in Nawābshāh on the instruction of Moulānā 'Ubaidullāh Sindhī رحمه الله. He also taught in Aligarh on the orders of Moulānā 'Ubaidullāh Sindhī رحمه الله.

When Moulānā 'Ubaidullāh Sindhī رحمه الله had to emigrate to Afghanistan, he appointed Moulānā Aḥmad 'Alī Lāhorī رحمه الله as the supervisor of Jam'īyatul Anṣār. While Moulānā 'Ubaidullāh Sindhī رحمه الله was in Afghanistan, he sent some letters to him. The letters were intercepted and Moulānā 'Ubaidullāh Sindhī رحمه الله was arrested as a result.

Arrest

The British government subsequently began trampling this movement. Had Moulānā 'Ubaidullāh Sindhī's movement, whose only aim was obtaining freedom for the homeland been successful, Pakistan would have come into existence several years before 1947. When the letters were intercepted, Moulānā Aḥmad 'Alī Lāhorī رحمه الله was also arrested.

From Delhi he was brought to Shimlah where he was imprisoned. The prison warden in charge of him was so impressed by his good character and merits, that he tried to give Moulānā رحمه الله all the freedom and facilities he could. He would provide clean water for ablution. Sometimes he would bring sweetmeats. He also brought a bed from home for him. From Shimlah, Moulānā رحمه الله was taken to Lahore and from there to Jalandhar.[1]

[1] Jalandhar, formerly known as Jullundur in British India, is a city in the northwestern Indian state of Punjab. It is about 370km from Delhi and 81km from Amritsar.

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In Lahore

His entry in Lahore was as a complete stranger, who did not even have any acquaintance to bail him out of jail. In such a milieu, he laid down foundations for an era of spiritual enlightenment in Lahore, Pakistan. This city was, then, a house to all sorts of malafide and religious disorder as well. people were involved in a disfigured version of Islam, which was quite painful for him. So in such a situation, he took up a Herculean task of preaching and teaching a simple translation and explanation of the Holy Quran in a small musjid in Sheranwala Gate, Lahore.

Release

After his release, he began disseminating the teachings of the Qur'ān. Gradually an organization, the Anjuman Khuddāmud-dīn came into existence through the assistance of friends for the propagation of the Qur'ān and the progress of Islam, a movement of accelerating teachings of the Holy Quran and its application of human, physical and spiritual, affairs. He presented a non-sectarian and non-political rendition to the universal message of the Holy Quran, about one's spiritual disorders and a necessary comprehension of the anatomy of the soul.

Beginning of the Qur'anic Lessons

Moulānā رحمه الله started teaching the Holy Quran, to different audiences. His broad spiritual vision had enabled him to diagnose the strategy for catering to different audiences in Lahore, and even across Pakistan. It all started off with a scanty number of people. But his conviction never tired him of the mission he was committed to spread. with an

unflinching patience, he kept on steadily and attracted more audience.

Thus his effort started showing fruits and gradually the crowd started multiplying. He who came once surely came the next time. The secret was the unbiased, non-political, non-sectarian and non-controversial content of his summons. All he stated was a plain common sense message of the Holy Quran to all humanity.

His lesson would satisfy even the most sceptical minds, scholars, students, professors, religious scholars and businessmen of his times. To him the poor had the same undistinguished status as the rich or educated would have. It was due to this very quality that his audience would normally comprise even Christians, Hindus, and Sikhs. Upon realising the truth of the message of Allah, many of them converted to Islam. Due to the growing number of people, his musjid was expanded thrice, so that the listener could be saved from the cold. Later on, this programme was divided into three different levels, and at different timings, according to the type of audience.

Later on a weekly magazine by the name of *Khuddāmud-dīn* was initiated and it continues to be published till today.

Moulānā Aḥmad 'Alī Lāhorī رحمه الله also established the Madrasah Qāsimul 'Uloom where the speciality was that the Tafseer of the Qur'ān was taught to the 'Ulamā. Presently this institute is run by Moulānā's son, Moulānā 'Ubaidullāh Anwar رحمه الله.

Translation of the Holy Qur'an

The translated version of the Holy Qura'n by Moulānā Aḥmad 'Alī Lāhorī رحمه الله was first published in 1937. It is unanimously verified and authenticated by all sects alike.

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Some of His Books

Tauheed e Maqbool, Tadhkira Ar Rasool al Islamiya, Shadadat an Nahreer Al'a Hurmat an Mazameer, Islam me Nikah Bewagaan, Ahkam Shabe baraat, Zaroorat Al Qur'an, Foto ka shar'i faisla, Rasulallah ﷺ ke farmaye hue wazife, Khulasa Islam, Maale Miraas me hukme shari'at.

Merits

Moulānā Aḥmad ʻAlī Lāhorī رحمه الله assisted the nation in every adversity. He underwent the tortures of imprisonment. On every occasion he uttered the truth. He emphasized the practice of the Qur'ān and the sunnah. If any discord erupted in the ummah, he would stand up to confront it head-on. He took full participation in the movement '*Tahrīk Khatme Nubûwwat*'.

Participation in Politics

If the government carried out any act against Sharī'ah, he would not fear anyone and spoke out openly against it. Sometimes he would be arrested for speaking out as in 1931 he spoke against the English principal of a law college in Lahore who uttered unsuitable words about Rasulullah عليه السلام. Later the government regretted its action and released him honourably.

He was not only a spiritualist religious scholar, but he had his keen observation on the contemporary and international political scene. In the days of British rule over the Indian Subcontinent, Muslims were facing turbulent times at the hands of the British and the Indians alike. So amidst all this disturbance, he actively took part in Muslim freedom movements and faced harships.

Moulānā رحمه الله also authored some thirty four booklets on different Islamic topics. He once said that the jewels found in the shoes of the saints cannot be found in the treasures of kings. He also said that the heart becomes soft no matter how hard it may be with the dhikr of Allah just as the continuous dripping of water on a stone causes it to become hollow.

Demise

Moulānā رحمه الله passed away on 17 Ramaḍān 1382 A.H. He was laid to rest in the Miānī Qabristān. There was no friend when he arrived in Lahore, but now there were more than 300,000 people, who participated in the funeral. Days after his demise, a local newspaper reported the emission of a sweet fragrance from his grave. ✿



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‘Allāmah Shabbīr Aḥmad ‘Uthmānī رَحِمَهُ اللّٰه

Merits

‘Allāmah Shabbīr Aḥmad رَحِمَهُ اللّٰه, who was also known by the title of "Sheikhul Islām" was a great *muhaddith*, *mufassir*, *faqīh* and politician. His entire life was devoted to serving Islam.

Moulānā Husain Aḥmad Madanī رَحِمَهُ اللّٰه said that no one can deny the outstanding qualities of Sheikhul Islam namely, his matchless memory, eloquent speech, peerless wit and depth of knowledge. ‘Allāmah Sulaimān Nadwī رَحِمَهُ اللّٰه observed that when Sheikhul Islam رَحِمَهُ اللّٰه used to take the platform to deliver a lecture, it seemed like waves from the ocean of knowledge and streams of perfection, knowledge and *irfān* (recognition) were overflowing. He was the Imām of his era in speech and literary works.

Politics

In the political field he played a major role in achieving the independence of Pakistan. After independence, he emigrated to Karachi where his political talents were used and had a great effect on the political arena of the time. He was a member of the Assembly and head of the Religious Law Committee.

Early Life

‘Allāmah ‘Uthmānī رَحِمَهُ اللّٰه was born on 10 Muharram 1305 A.H (1885) in the district of Bijnor[1] where his father,

[1] Bijnor, variously spelt as Bijnaur and Bijnour, is a city in the state of Uttar Pradesh, India. It is approximately 163km from Delhi.

Moulānā Faḍlur Raḥmān Uthmānī رَحِمَهُ اللّٰه was the deputy inspector of the government *madrasahs*. Moulānā Faḍlur Raḥmān Uthmānī رَحِمَهُ اللّٰه was a graduate of Delhi college. He was a talented writer and poet in Urdu and Persian.

Career

‘Allāmah ‘Uthmānī رَحِمَهُ اللّٰه was one of the most distinguished students of Sheikhul Hind رَحِمَهُ اللّٰه and his worthy successor. He graduated in 1325 A.H (1908) from Deoband and achieved first position in his class. He became one of the most eminent teachers at Dārul ‘Uloom. After Deoband he also did a teaching stint at Madrasah Fatehpur in Delhi.

In 1338 A.H he went for ḥajj and on the request of the Saudi king, represented the Jamiatul Ulama of India. He delivered dynamic lectures in Arabic and had discussions with King Sa’ûd and leading ‘Ulamā. In 1348 A.H he proceeded to Jāmi’ah Islāmīyah, Dabhel, where he taught *tafseer* and *ḥadīth*.

In 1354 A.H (1936) he was appointed the rector of Dārul ‘Uloom Deoband and made the institute progress tremendously during his reign. He became famous as a *muḥaddith* and *mufassir*. Thousands of students came from far and wide to imbibe the goblets of knowledge from this "ocean of *ilm*". Some of his famous students were: Muftī Muḥammad Shafi (the grand Muftī of Pakistan), Moulānā Idrīs Kāndhelwī Moulānā Badre Ālam, Moulānā Manāẓir Ahsan Gīlānī, Moulānā Hifẓur Raḥmān Sewhārwī, Qārī Tayyib, Moulānā Yûsuf Binnorī and Moulānā Sa’īd Akbarabādī رَحِمَهُمُ اللّٰه.

Books

‘Allāmah ‘Uthmānī رَحِمَهُ اللّٰه has produced several masterpieces in the literary field. His most well known work is his *Tafseer ‘Uthmānī* regarding which Moulānā Anwar Shāh

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Kashmīrī رحمه الله remarked, "'Allāmah 'Uthmānī رحمه الله has done the Islamic world a great favour by writing the tafseer of the Qur'ān".

Moulānā 'Ubaidullāh Sindhī رحمه الله said, "I have not seen the like of this tafseer. It is drenched with the spirit of Sheikhul Hind رحمه الله." Moulānā Husain Ahmad Madanī رحمه الله observed that 'Allāmah 'Uthmānī has encompassed the ocean in a water-bag by abridging voluminous works. 'Allāmah Sayyid Sulaiman Nadwī رحمه الله said, "The example of Hadrat 'Uthmāni's literary excellence and perfection of knowledge is his Tafseer of the Qur'ān."

'Allāmah Kashmīrī رحمه الله remarked about his work, '*Fathul Mulhim*' that no one else in his knowledge has done a better job in explaining *Sahīh Muslim*. Allāmah Zāhid Kauthari رحمه الله has also praised the commentary excessively.

Politics

'Allāmah 'Uthmānī's participation in politics and service to the country began at the time of the battle of Balqan. He played a major role in the movement for independence as an important member of the Jamiatul Ulama of India. He continued with his efforts from 1919 till 1945.

Thereafter he joined the Muslim League and intensified the progress of the movement for the liberation of Pakistan. He formed a council of Ulama (*Jamiat Ulama-e-Islam*) who were in favour of Pakistan and was elected the first chairman. Moulānā Zafar Ahmad Uthmānī رحمه الله was elected the vice-chairman.

In reality, the existence of Pakistan, after Qaid Azam was due to the efforts of these two men. Without the guidance of 'Allāmah 'Uthmānī رحمه الله, it would have been very difficult to incline the Muslims of India towards the Muslim League and the theory of Pakistan.

The victory achieved in the referendum of the North West Frontier was solely due to his endeavours. He also played a vital role in the independence of Kashmir. As a member of the National Assembly of Pakistan, he passed the Law of Islam bill.

Demise

When Pakistan was founded on 14 August 1947 (8 Ramadān 1366), he travelled from Deoband to Karachi to participate in the independence celebrations. On the night of 8 December 1949 he contracted fever and began having difficulty in breathing. On 21 Safar 1369 A.H. (13 December 1949), this "sun of knowledge and practice" set forever.

The news of his demise spread like fire in the Islamic world. All government offices and businesses closed immediately. The governor general, Khājah Nazimuddīn and the Prime Minister, Liāqat 'Alī Khān cancelled their itineraries. There was widespread lamentation in all circles.

Muftī Shafī' رحمه الله, the Grand Muftī of Pakistan performed the *janāzah*. More than 200 000 people attended the funeral. He was buried in the grounds of the Islamia College in Karachi. 'Allāmah Sulaimān Nadwī رحمه الله is buried next to him.

'Allāmah Nadwī رحمه الله said in his condolence message, "Allāmah 'Uthmānī's sudden departure is such a test of patience that Allah only knows how long the eyes of lamentation will remain tearful. 'Allāmah 'Uthmānī رحمه الله had such a high status amongst the ranks of the 'Ulamā with regards to his virtue of knowledge and excellence of conduct that there was none to match him, not only in Pakistan but on the entire surface of the earth." ✿

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Moulānā Sayyid Murtadā Hasan Chāndpûrī

رَحِمَهُ اللّٰه

Education

In 1297 A.H. a brilliant student took admission at Dārul 'Uloom Deoband to complete his studies. He studied under the great luminaries of his time and qualified with great distinction. He was none other than Moulānā Sayyid Murtadā Hasan رَحِمَهُ اللّٰه, the son of Hakīm Bunyād 'Alī who was a famous physician of Bijnor.

Due to Moulānā Hasan's extreme passion for the science of logic, he proceeded after qualifying to Moulānā Ahmad Hasan Amrohī رَحِمَهُ اللّٰه, an accomplished expert in this field to master this science. He studied all the higher works of logic until he mastered the subject. After completing his studies, he returned to his home-town of Chandpur[1] and worked in his father's consulting rooms dispensing medicines to the ill. He mastered this field as well. Together with his knowledge of Sharī'at, he became an expert *hakīm* (physician).

Teacher

When Moulānā Munawwar 'Alī رَحِمَهُ اللّٰه established a madrasah in Dār Bhangah, he (Moulānā Murtadā Hasan رَحِمَهُ اللّٰه) was requested by Hadrat Thānwī رَحِمَهُ اللّٰه to offer his services there. He was appointed the head teacher at this institute for a while and thereafter he taught in Moradabad. When Sheikhul Hind رَحِمَهُ اللّٰه was released from prison in 1920, he requested Moulānā

[1] Chandpur is a city in Bijnor district in the state of Uttar Pradesh, India. It is approximately 162km from Delhi.

Murtadā Hasan رَحِمَهُ اللّٰه to return to Deoband. Here he was appointed the educational supervisor.

During this period he wrote many monographs against the Qadiyānīs. These treatises were well accepted in Punjab and the Nort West Frontier Province. Due to old-age and weakness and the fact that he was away from his home town for more than half a century, he returned home where he occupied himself in teaching his children and in worship and dhikr.

Services

He played a vital role in the movement for the establishment of Pakistan and *Khatme Nubûwwat* (finality of prophethood). He was alongside the other great 'Ulamā like Moulānā Shabbīr Ahmad Uthmānī رَحِمَهُ اللّٰه and Muftī Shafī' رَحِمَهُ اللّٰه. Like Hadrat Thānwī رَحِمَهُ اللّٰه, he was an accomplished orator and debater. There is probably no area in the country which did not benefit from his lectures. He once had a debate with the famous orator, Pandit Ram Chandar who was soundly defeated.

Spiritual Life

After qualifying he made a pledge at the hands of Shāh Rafī'uddīn رَحِمَهُ اللّٰه. He obtained knowledge under his guidance and discipline. During his stay in Makkah, he benefitted from the company of Hājī Imdādullāh رَحِمَهُ اللّٰه. Thereafter he took bay'at on the hands of Hadrat Gangohī رَحِمَهُ اللّٰه and learnt the books of hadīth for a second time.

After Hadrat Gangohī's demise, he formed a spiritual relationship with Hadrat Raipûrī رَحِمَهُ اللّٰه. After his era, Moulānā Murtadā Hasan رَحِمَهُ اللّٰه used to often say, "All the saints have passed away. Very unfortunate is the one who does not have

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a spiritual mentor. Now I have made Hadrat Thānwī رحمه الله my spiritual guide. May Allah grant me benefit from Hadrat Thānwī's grace."

Hadrat Thānwī رحمه الله conferred the mantle of *khilāfat* (successorship) on him. He had so much love for Hadrat Thānwī رحمه الله that he did not perform any task without consulting him. Hadrat Thānwī رحمه الله also had a similar affection for him.

Once Hadrat Thānwī رحمه الله invited Moulānā رحمه الله with his two sons and relatives. Moulānā Murtadā Hasan رحمه الله requested Hadrat Thānwī رحمه الله to allow them to take bay'at from him. Hadrat Thānwī رحمه الله acceded to the request and said that he only did so because of Moulānā Murtadā Hasan's speciality. Moulānā Murtadā Hasan رحمه الله used to say, "Continue studying the discourses and lectures of Hadrat Thānwī رحمه الله as these will lead to an increase in knowledge and piety."

Demise

During December 1951, he once felt very cold. After a while, he perceived some heat and began fainting. Even in this condition, his tongue was engaged in dhikr. This condition lasted for a week. Only dhikr emitted from his tongue. He finally left this transient abode on 21 December 1951 with the *kalima* on his lips. ✿



Moulānā Athar 'Alī Silhatī رحمه الله

Early Life

Moulānā Athar 'Alī رحمه الله was born in a noble family in East Pakistan (now called Bangladesh) in 1309 A.H. (1891). He learnt the Holy Qur'ān by his father while his primary education was obtained at Madrasah Bardes. He obtained his secondary education at Madrasah Qāsimiyyah in Moradabad. Thereafter he went to Dārul 'Uloom Deoband where he drank from the fountains of knowledge - luminaries like 'Allāmah Kashmīrī رحمه الله, 'Allāmah 'Uthmānī رحمه الله and Moulānā Asghar Husain رحمه الله.

Career

After completing his studies, he taught at Madrasah Āliyah in Jagabādi. For a while he also remained the head of department for Islamic studies at Madrasah Qāsimiyyah. His expertise can be gauged from the fact that in Silhat, it became proverbial that if a person did not understand Moulānā Athar 'Alī's lesson, he should quit studying.

Together with his teaching duties, he continued his services in the field of propagation. He established a small musjid in Puranthana which later became a landmark of Bangladesh due to his efforts. The five-floor minaret of this musjid reminds one of the Qutub Minar of Delhi. He initiated the reformation of people's character during his stay at this musjid under the order of Hakīmul Ummah رحمه الله.

In 1945, he established an institute called Madrasah Imdādul 'Uloom. After a very short period, it became the famous

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Jāmiah Imdādiyah Kishoreganj.[1] Thousands of students obtained the knowledge of Dīn and ḥadīth at this institute.

Tasawwuf

Together with all his other responsibilities, he maintained a spiritual contact with Ḥadrat Moulānā Ashraf 'Alī Thānwī رحمه الله. He took bay'at at his hands and within a brief period of three years, was conferred the mantle of *khilāfat* (successorship). After establishing a relationship with Ḥadrat Thānwī رحمه الله, he commented, "It seems like whatever knowledge I had obtained till now was merely verbal. After coming under the guidance of Ḥadrat Ḥakīmul Ummat رحمه الله, the reality dawned upon me and I began practising upon it in the true spirit." Moulānā Aṯhar 'Alī رحمه الله clearly demonstrated how a disciple (*murīd*) should hand himself over to his spiritual mentor (*Sheikh*) - just as a corpse is handled by those who perform the ghusl.

Political activity

Shoulder to shoulder with his ustādh, 'Allāmah Shabbīr Aḥmad Uṯhmānī رحمه الله and his contemporaries namely, Mufti Shafī' رحمه الله and Moulānā Ẓafar Aḥmad رحمه الله, he participated fully in the establishment of Pakistan and the implementation of Islamic law.

With their efforts, Silhat became the border of Pakistan. When 'Allāmah 'Uṯhmānī رحمه الله participated in the conference of the Jamiatul 'Ulamā in Dhaka after the establishment of Pakistan, it was Moulānā Aṯhar 'Alī رحمه الله who delivered the opening address.

[1] Kishoreganj is a district in central Bangladesh. It is a part of the Dhaka Division.

He dedicated his entire life for the upliftment of Dīn. He was elected a member of the National Assembly. He attended the all-important 'Ulamā Conference in Karachi in 1951.

He also participated in the effort to make Urdu the official national language. His efforts in the Khatme Nubûwwat movement cannot be forgotten. He issued the fatwā of kufr against socialism in 1970. Notwithstanding his old age, he travelled with his contemporaries and fought off this un-Islamic ideology to protect the masses of Pakistan.

Demise

Moulānā Aṯhar 'Alī رحمه الله led a very simple life free from all the luxuries of this world. He never feared speaking out the truth. As a result, he had to undergo hardships for his outspokenness.

He was imprisoned during the oppressive reign of Mujībullāh. His hands and legs were broken in prison. After his release, he had a very severe stroke as a result of which he passed away on 10 Shawwāl 1396 A.H. (5 October 1976). This was the same day on which Muftī Muḥammad Shafī رحمه الله also passed away. He was laid to rest in Jāmi'ah Imdādiyah Kishoreganj.



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Moulānā Manāẓir Aḥsan Gīlanī رحمه الله

Early Life

Moulānā Manāẓir Aḥsan رحمه الله was a worthy pearl of the fertile land of Bihar.[1] He is often referred to as Muhaqiqe Islam (the researcher of Islam), Sultanul Qalam (King of the Pen) and Mutakallime Millat (The Philosopher of the Nation). He was born on the 9 Rabī'ul Awwal 1310 A.H. (1892 C.E.) His father's name was Abul Khair. Their Arab descendants reached the Indian subcontinent about three centuries ago via Iran and finally settled in a village which came to be known as Gilān. He obtained his initial education from his paternal uncle, Ḥakīm Sayyid Abun-Naṣr رحمه الله. After spending seven years with Moulānā Barakāt Aḥmad رحمه الله of Tonk[2] who was an authority in Logic, he proceeded to Deoband in 1331 or 1332 A.H. He studied Bukhari and Tirmidhi from Shaikhul Hind Moulānā Mahmoodul-Hasan رحمه الله and also accepted Shaikhul Hind as his spiritual mentor. He also studied Sahih Muslim from Moulānā Anwar Shah Kashmiri. His other teachers at Darul Uloom Deoband include: Moulānā Shabir Ahmad Usmani, Mufti Azizur Rahman Usmani, Moulānā Habibur Rahman Usmani and Moulānā Syed Ashghar Hussain Deobandi. While at Darul Uloom Deoband, he was noticed by his teachers to have special qualities which outshined him from the rest of the students. He qualified as an ālim in 1332 A.H. (1913).

[1] Bihar is a state in the eastern part of India.
[2] Tonk is a town in the Indian state of Rajasthan. The town is situated 95 km by road south from Jaipur and 370km from Delhi.

Career

After qualifying, he remained the assistant editor of the journals *Al Qāsim* and *Ar Rashīd* for a while. During this period he became famous for his excellent writing skills in literary circles. In the interim he wrote two books namely, *Sawānih Abû Dhar Ghifārī* and *Kāināte Rûhānī*.

At the intercession of Moulānā Muḥammad Aḥmad رحمه الله, he was appointed a lecturer at Jāmi'ah 'Uthmāniah in Hyderabad Deccan.[1] Very soon he was promoted to Head of Department of Islamic Studies. He served Dīn in Hyderabad for twenty five years. He enlightened the hearts and minds of thousands with his unique style of writing and speech. After reading his first book "Savanih-e-Abu Zar Ghifari", Moulānā Ashraf Ali Thanvi said: "The writer of this book will prove to be a great researcher of Islam. "Among some of his important works are *An-Nabi al-Khātam, Ad Dīnul Qayyim, Tadwīne Hadīth, Nizāme Ta'līm* and *Sawānih Qāsimī*. He was unique for his deep knowledge, insight and quick apprehension.

Qualities

Qāri Ṭayyib رحمه الله states that Moulānā Manāẓir Aḥsan رحمه الله was from among the famous graduates of Dārul 'Uloom Deoband. He was a writer of style and had a tremendous intellect. He began his intellectual life with *Al Qāsim* (the journal of Dārul 'Uloom) and his final work was the autobiography of Moulānā Qāsim Nānotwī رحمه الله, thus having the beginning and end with Qāsim.

[1] Hyderābād State, also known as Hyderabad Deccan, was an Indian princely state located in the south-central region of India, with its capital at the city of Hyderabad.

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Moulānā Abul Ḥasan ʻAlī رحمه الله writes that Allah جل جلاله had blessed Moulānā Manāẓir Aḥsan رحمه الله with both excellent internal and external qualities. His captivating conversation, burgeoning speech, illuminated countenance and alluring smile created an exceptional attraction and was intensely captivating. He was liked by his acquaintances and well accepted by his students. Whoever sat once in his company was bound to say, "I have a great desire for his company."

Moulānā Abul Ḥasan ʻAlī رحمه الله says: "Moulana Gilani was an organization in himself. He was the scholar of scholars, writer of writers, historian of historians, jurist of jurists, Muhaddith (Hadith Scholar) of Muhadditheen, Mufassir (Scholar of Quraanic Interpretation) of Mufassireen, and researcher of researchers."

Moulānā Abul Ḥasan ʻAlī رحمه الله further says: "It can be said without exaggeration that finding a like of him (Moulana Gilani) in the present-day Muslim World in respect to his broadmindedness, enormity of study, depth and vastness of knowledge and piety is very hard."

Moulānā Sayyid Atāullah Shah Bukhari says about his book : "When I studied "Tadween-e-Hadith" of Moulānā Manazir Ahsan Gilaani, a condition of wajd and jazb (spiritual ecstasy) came over me. When Hazrat Gilaani was writing this book, I thought as if all curtains between him and Rasulullah صلى الله عليه وسلم were lifted and as if he was writing the words of Rasulullah صلى الله عليه وسلم himself. "Tadween-e-Hadith" is the last complete and successful work against the dissension caused by Inkare-Hadith (denial of the Hadith)."

Moulānā Gilani had an immense charm and passion in his recitation of the Qur'ān. It aroused the hearts of the listeners and created a desire in them to listen to a more lengthy recitation. The statement of his spiritual mentor, Ḥakīmul

Ummat رحمه الله is sufficient proof of his lofty rank: "All the sceneries of Manāẓir Aḥsan are beautiful." (Manāẓir Aḥsan means beautiful sceneries.)

Demise

He was summoned to Pakistan by ʻAllāmah Shabbir Ahmad ʻUthmānī رحمه الله after its creation. He assisted Muftī Muhammad Shafī' رحمه الله, ʻAllāmah Sayyid Sulaimān Nadwī رحمه الله and Moulānā Iḥtishāmul Ḥaqq رحمه الله in compiling the Islamic charter. Thereafter he returned to his homeland and after a prolonged illness, passed away on 25 Shawwāl 1375 A.H. (5 June 1956).



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Moulānā Zafar Aḥmad ʻUthmānī رَحِمَهُ اللّٰه

Early Life

Moulānā Ẓafar Aḥmad ʻUthmānī رَحِمَهُ اللّٰه belonged to a noble educated family. He was from the lineage of Ḥaḍrat ʻUthmān رَضِيَ اللّٰهُ عَنْهُ. He was born on 13 Rabīʻul Awwal 1310 A.H. in Deoband, in the District of Saharanpur in the home of the famous landlord, Sheikh Laṭīf Aḥmad ʻUthmānī. His paternal grandfather was Sheikh Nihāl Aḥmad ʻUthmānī رَحِمَهُ اللّٰه. The latter was the one who donated land for Dārul ʻUloom Deoband.

Moulānā Ẓafar Aḥmad رَحِمَهُ اللّٰه was the nephew (sister's son) of Ḥakīmul Ummah, Moulānā Ashraf ʻAlī Thānwī رَحِمَهُ اللّٰه. His mother passed away when he was only three years old. His grandmother who was a pious lady, looked after him and transferred some of her pious qualities to him. From his early childhood, he was under the guidance and nurturing of Ḥaḍrat Thānwī رَحِمَهُ اللّٰه. He obtained his initial education at Dārul ʻUloom Deoband. Thereafter he spent time with his uncle, Ḥakīmul Ummah رَحِمَهُ اللّٰه.

When Ḥaḍrat Thānwī رَحِمَهُ اللّٰه went to Kanpur, he accompanied him and was admitted in Jāmiʻul ʻUloom, the institute founded by Ḥakīmul Ummah رَحِمَهُ اللّٰه. Here he studied under Ḥakīmul Ummah's chosen students, Moulānā Muḥammad Ishāq رَحِمَهُ اللّٰه and Moulānā Muḥammad Rashīd Kanpurī رَحِمَهُ اللّٰه. Subsequently, on the order of Ḥakīmul Ummah رَحِمَهُ اللّٰه, he took admission at Maẓāhirul ʻUloom in Saharanpur. Here he was afforded the grand opportunity of benefitting from the company of Moulānā Khalīl Aḥmad رَحِمَهُ اللّٰه, the great *muḥaddith* of his time. Very soon Moulānā Ẓafar Aḥmad رَحِمَهُ اللّٰه also shone

brilliantly and became an erudite scholar, a *muḥaddith*, a *mufassir* and a *sheikhe-kāmil*.

Career

After graduating in 1328 A.H. at the age of eighteen, he taught for seven years in Saharanpur. He was subsequently called to Thana Bhawan by Ḥaḍrat Thānwī رَحِمَهُ اللّٰه where he taught for the following seven years. During this period, he produced his magnum opus, *'I'lā-us-Sunan'* in twenty lengthy volumes. This work in Arabic deals with the science of ḥadīth and was widely acclaimed. It took him twenty years to complete it.

'Allāmah Zāhid Kautharī رَحِمَهُ اللّٰه said, "The author of *'I'lā-us-Sunan'* was a great *muḥaddith, mufassir, muḥaqqiq, mudabbir, faqīh* and *ārif-e-kāmil* of our time. I was completely dumbfounded when I examined his literary capability and expertise. This book is a masterpiece in the field of ḥadīth and is worthy of being envied. It can only be the product of such a scholar, not anyone else."

Ḥaḍrat Thānwī said, "If Moulānā Ẓafar Aḥmad رَحِمَهُ اللّٰه did not produce any other book besides this one (*I'lā-us-Sunan*), because of its virtue, it is sufficient to prove his literary status."

Nonetheless, he wrote books for approximately twenty five years in the company of Ḥaḍrat Thānwī رَحِمَهُ اللّٰه. During this time he produced several excellent works. Ḥaḍrat Thānwī رَحِمَهُ اللّٰه was fully satisfied and impressed with Moulānā Ẓafar Aḥmad's literary and spiritual talents to the extent that he consulted him in his personal matters as well. He used to say, "Moulānā Ẓafar Aḥmad رَحِمَهُ اللّٰه, who is my nephew, is the Imām Muḥammad رَحِمَهُ اللّٰه of this era and the fountainhead of Dīni knowledge."

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Moulānā Khalīl Ahmad Saharanpuri رحمه الله used to say that he (Moulānā Zafar Ahmad رحمه الله) was the exact replica of Hadrat Thānwī رحمه الله. Moulānā Muhammad Ilyās رحمه الله, the amīr of Tablīgh used to tell the people of Delhi, "Whenever Moulānā Zafar Ahmad comes to Delhi, take benefit from him, sit in his company and urge him to give talks." Other elders and scholars had a similar regard and respect for him.

He also spent two years in Rangoon, Burma where he taught at the Madrasah Muhammadīyyah. He subsequently went to Dacca[1] in Bangladesh where he served Dīn for approximately eight years. He was the founder of Jam'īyatul Qur'ānīyyah Al-Arabīyyah in Dacca.

Political Life

He also actively participated in politics during the years of turmoil in India and when Pakistan was established. He gave his full support to the establishment of Pakistan and when the 'Ulamā formed the Jamiatul 'Ulamā in October 1945, 'Allāmah 'Uthmānī رحمه الله was elected the Chairman while Moulānā Zafar Ahmad رحمه الله was elected Vice Chairman.

He spent much effort in endeavouring to implement the laws of Sharī'ah in Pakistan. In 1949 he travelled to Saudi Arabia with the Pakistani foreign delegation. At the request of King Ibn Saud, he addressed the Muslims of the world in Arafāt.

He presented a request that included five thousand signatures of Bengali Muslims to the Quaid Azam to make Urdu an official language. Thereafter Quaid Azam announced that Urdu was an official language.

[1] Dhaka is the capital and largest city of Bangladesh.

In 1969 when socialism and other irreligious idealogies began taking root in the country, there was an urgent need to participate in the political life of the state.

Notwithstanding his old age, he continued warning the Muslims as the head of the Jamiatul 'Ulamā. In Pakistan he was based in Ashrafabād where he taught hadīth in Dārul 'Uloom Al-Islāmīyyah and established a Dārul Iftā.

Demise

He breathed his last on 23 Dhul Qa'dah 1394 A.H. (8 December 1974). Muftī Muhammad Shafī' رحمه الله performed his janāzah which was attended by thousands of people. ✿



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Moulānā Atāullāh Shāh Bukhārī رحمه الله

Early Life

Moulānā Atāullāh Shāh Bukhārī رحمه الله was born in Patna in India on Friday 14 Rabī'ul Awwal 1310 A.H. (23 September 1892). His father's name was Hāfiz Diāud-dīn رحمه الله while his grandfather was Sayyid Nûrud-dīn رحمه الله. He was the thirty sixth descendant of Sayyidunā Husain رضي الله عنه. He obtained his initial education from his maternal grandfather. The latter was also his hifz teacher. He learnt Qirā'at from an Arab ustādh, Qārī Sayyid 'Umar Āsim رحمه الله.

He emigrated to Amritsar in 1914 when he was 22 years old. He completed his early education by subscribing to a purist view of Islam. Moulānā Atāullāh began his career as a religious preacher in a small musjid in Amritsar and taught the Quran for the next 40 years.

When he emigrated from Putna to Punjab in Pakistan, he began studying in the madrasah of Qādi 'Atā Muhammad رحمه الله. In 1914 he went to Amritsar where he studied tafseer under Moulānā Nûr Ahmad Amritsarī رحمه الله, fiqh under Moulānā Ghulām Mustafā Qāsimī رحمه الله and hadīth under Muftī Muhammad Hasan Amritsarī رحمه الله, the founder of Jāmi'ah Ashrafīyyah in Lahore.

Tasawwuf

In the spiritual field, he first took bay'ah on the hand of Hadrat Sayyid Muhr 'Alī Shāh رحمه الله. After the latter's demise, he turned his attention to Moulānā 'Abdul Qādir Raipûrī رحمه الله who conferred the mantle of successorship on him. His Sheikh loved him extremely. When the news of

his death was conveyed to Moulānā 'Abdul Qādir Raipûri رحمه الله, he wept spontaneously.

Qualities

Moulānā رحمه الله was a renowned orator of India, a great mujāhid and a vital member in the freedom movement. There is probably no city of India and Pakistan where he did not deliver his valuable discourses to bring dead hearts back to life. His speeches graphically portrayed the sorrows and sufferings of the poor and would promise his audience that the end of their sufferings would come about with the end of British rule.

He was very witty. Once he told the people that when I am incarcerated, you say: 'Aah.' And when I deliver a lecture, you say: 'Waah (Hurray).' Between your 'Aah' and your 'Waah', you have destroyed me.

Achievements

After World War I when the British passed the Roulet Act, it brought Moulānā Atāullāh Shāh Bukhāri رحمه الله into the political field. He was transformed from a religious orator to a political speaker.

As the first step of his political career, he began to participate in the movements of the Indian National Congress in 1921 from Kolkata (Calcutta) where he delivered an inspiring speech and was arrested on 27 March 1921 because of that speech. He became an eyesore to the administration and an official view about him said: Ataullah Shah is a man, who it is better to lock up in jail, away from Congress leaders than to parley with. He has spent a considerable part of his life preaching sedition. He is an amusing speaker, who can influence a crowd.

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He subsequently joined the movement of Khilafat of Moulānā Dāwûd Ghaznawī رحمه الله. *Al-Hilal*, the journal of Moulānā Abul Kalām Azād رحمه الله left a deep impression on his heart.

He was one of the Majlise-Ahrare-Islam's founding members. He is one of the most notable leaders of the Ahrar movement, a nationalist Muslim political movement in India. He led a movement against Ahmadis (Qadianis) and held a Ahrar Tableegh Conference at Qadian in 21-23 October 1934. Moulānā Aṭāullāh was a central figure in the Khatme Nabuwwat Movement of 1953.

He made jihād alone for forty years against polytheism, innovations and all types of un-Islamic customs. He defeated the Qadianis. He silenced the Aria Samāj for ever. Against the English, words were not emitted from his mouth but flames. His eyes used to become red. Every listener would be affected by his discourse and every eye would weep.

He was also a poet and most of his poetry was in Persian. His poetic verses were compiled under the name of *Sawatiul-ilham*.

Demise

He fought for the freedom of his nation and for *khatme nubuwwat* (finality of prophethood) till the end of his life. He passed away on 9 Rabī'ul Awwal 1381 A.H. corresponding to 21 August 1961. He is buried in Multan, Pakistan.

He was survived by four sons and a daughter from amongst whom Moulānā Sayyid Aṭāul Mun'im رحمه الله is his true successor.

Moulānā Shabbīr 'Alī Thānwī رحمه الله

Early Life

Moulānā Shabbīr 'Alī Thānwī رحمه الله was born in Shahjahanpur in 1312 A.H. His father, Akbar 'Ali had a very high governmental post in Shahjahanpur. Ḥakīmul Ummat, Moulānā Ashraf 'Alī Thānwī رحمه الله was his paternal uncle. He was from a religious and well-educated family. He went to live with his uncle, Moulānā Ashraf 'Alī Thānwī رحمه الله from a very young age. Under the latter's expert supervision, he began his education. Thereafter, he took admission at Madrasah Maẓāhirul 'Uloom in Saharanpur under the instruction of Moulānā Ashraf 'Alī Thānwī رحمه الله. He obtained tremendous benefit from the luminaries there, Moulānā 'Abdullāh Gangohī رحمه الله and Moulānā Khalīl Aḥmad رحمه الله in particular. The latter paid particular attention to him. After qualifying, he went to Deoband to repeat his final year of ḥadīth. There he studied under Sheikhul Hind رحمه الله.

Profession

After the completion of his studies, he adopted Thana Bhawan as his home town. He became a book merchant. After some time, he established the Imdādul Matābi' printing press. He initiated a monthly journal, *Al-Imdād* in memory of Hāji Imdādullāh رحمه الله. Together with Moulānā Ẓafar Aḥmad Uthmānī رحمه الله, he compiled the abridged version of *Bayānul Qur'ān* called *Talkhīsul Bayān*. He also completed the *Kalide-Mathnawī* of Moulānā Ashraf 'Alī Thānwī رحمه الله and called it *Sharhe-Shabbīrī*. Besides this, he undertook the printing of many of Moulānā Ashraf 'Alī Thānwī's books. Mufti Shafī رحمه الله commented that Moulānā

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Shabbīr 'Alī Thānwī رحمه الله played a major role in the benefit that Allah جل جلاله provided from the literature of Hakīmul Ummat رحمه الله. He also taught at Madrasah Imdādul 'Uloom Ashrafiyyah in Thana Bhawan.

Hakīmul Ummat رحمه الله handed over the running of this madrasah and khānqah to him in 1337 A.H. He handled this portfolio with excellence. After the demise of Hakīmul Ummat رحمه الله, Moulānā Shabbīr 'Alī Thānwī رحمه الله was elected the supervisor of Mazāhirul 'Uloom, the second largest madrasah in India after Deoband.

Character

He was a great thinker and researcher. In religious and intellectual circles, he was widely accepted. He had a noble character. He was very particular in following the sunnah in every act of his. He was extremely simple, humble and noble. His piety was proverbial. Once when he went to meet Qārī Tayyib رحمه الله, chancellor of Dārul 'Uloom Deoband, they sat in the office of the madrasah and had a conversation. The fan was on. He immediately felt that the madrasah fan was being used by them whereas they were not involved in any madrasah work. He handed over one rupee to Qārī Tayyib رحمه الله to place into the Dārul 'Uloom fund because they had used the fan for their personal benefit. This he did, notwithstanding the fact that he was a member of the Majlise Shûra of Dārul 'Uloom and a friend of Qāri Tayyib رحمه الله.

Political Life

He also served the nation in the political field. His endeavours for the movement of Pakistan cannot be forgotten. When Hakīmul Ummat رحمه الله decided to propagate to the members of the Muslim League, he sent

his successors in delegations to Qāide Azam, Muhammad Alī Jinnah. Most of these delegations were headed by Moulānā Shabbīr 'Alī رحمه الله. The religious awakening brought about in Muhammad 'Alī Jinnah was due to the spiritual benefit effused by Hakīmul Ummat رحمه الله. Moulānā Shabbīr 'Alī رحمه الله played a vital role in bringing Muhammad 'Alī Jinnah closer to Hakīmul Ummat رحمه الله.

An organization called *Majlis Da'watul Haqq* was established by Hakīmul Ummat رحمه الله. The aim of this organization was to create religious feelings and support for the creation of Pakistan among the civil servants and the leaders of the Muslim League. This would facilitate the establishment of an Islamic state. Moulānā Shabbir Alī رحمه الله was appointed the chairman of this majlis. He promoted the work of this majlis throughout India with great devotion and diligence.

Emigration

He emigrated to Pakistan after performing hajj in 1369 A.H. He opened a book shop and had the complete *Bahishti Zewar* printed with all references. He continued publishing the discourses and quotations of Hakīmul Ummat رحمه الله throughout his life.

Demise

Towards the end of his life, he mostly remained indoors due to illness. He passed away after Maghrib on 28 Rajab 1388 A.H. corresponding to 20 October 1968. Thousands of people arrived to perform his janāzah. He was buried in the Paposhnagar cemetary adjacent to Shāh 'Abdul Ghanī Phûlpûrī رحمه الله and Moulānā Zafar Ahmad 'Uthmānī رحمه الله in Karachi, Pakistan.

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Muftī Muhammad Shafī'

رَحِمَهُ اللّٰهُ

Born in Shabān 1314 A.H. (1897 A.D) in Deoband, Muftī Muhammad Shafī' رَحِمَهُ اللّٰهُ was a descendent of the 'Uthmānī family. His father, Moulānā Muhammad Yāsīn رَحِمَهُ اللّٰهُ was a great scholar and saint. Muftī Muhammad Shafī' رَحِمَهُ اللّٰهُ opened his eyes in a religious environment and had the great fortune of sitting in the company of excellent luminaries of his time.

Early Life

At the age of five he commenced his Qur'ānic education by Hafiz Muhammad 'Azīm رَحِمَهُ اللّٰهُ. He studied all the Persian works by his father while mathematics and other secular subjects were taught to him by his uncle, Moulānā Manzūr Ahmad رَحِمَهُ اللّٰهُ. Moulānā Qārī Muhammad Yûsuf Mīrthī رَحِمَهُ اللّٰهُ, who broadcasted his recitation of the Qur'ān for a long period on All India Radio, taught him the basics of Tajwīd.

He was admitted to Dārul 'Uloom Deoband at the age of sixteen and qualified in 1335 A.H. Among his erudite teachers and mentors were 'Allāmah Anwar Shāh Kashmīrī, Moulānā 'Azīzur Rahmān 'Uthmānī, 'Allāmah Shabbīr Ahmad 'Uthmānī, Moulānā Asghar Husain, Moulānā I'zāz 'Alī, Moulānā Rasūl Khān Hazārwī and Moulānā Habībur Rahmān 'Uthmānī رَحِمَهُمُ اللّٰهُ. Each of these scholars was an ocean of knowledge and piety.

From his student days, Muftī Muhammad Shafī' رَحِمَهُ اللّٰهُ was counted among the highly intelligent and diligent ones. He always distinguished himself in all examinations. As a result, his teachers harboured intense love for him.

Career

After graduating, Moulānā Habībur Rahmān رَحِمَهُ اللّٰهُ appointed him to teach the subjects of the lower classes. Very soon he

progressed to the higher subjects and taught virtually every subject. He taught for twenty seven years until 1362 A.H. During this period, approximately thirty thousand students from all over the world benefitted from his discourses. Till today, there are thousands of his students serving Dīn in various parts of the world. He was also given the delicate task of heading the Dārul Iftā where juristic questions were pouring in from all corners of the globe.

Spirituality

Muftī Muhammad Shafī' رَحِمَهُ اللّٰهُ had also reached a very high stage in *sulûk* and *tasawwuf*. He was initially bay'at to Sheikhul Hind رَحِمَهُ اللّٰهُ in 1920. After the latter's demise, his spiritual contact continued with Hadrat Thānwī رَحِمَهُ اللّٰهُ who conferred the mantle of *khilafat* on him. Muftī Muhammad Shafī' رَحِمَهُ اللّٰهُ spent approximately twenty years in the company of Hadrat Thānwī رَحِمَهُ اللّٰهُ. Under the latter's supervision, he produced some outstanding literary works. Moulānā Jamīl Ahmad Thānwī رَحِمَهُ اللّٰهُ states that Hadrat Thānwī رَحِمَهُ اللّٰهُ had such a reliance on Muftī Muhammad Shafī''s juristic acumen, that he consulted him in his personal matters as well. Hadrat Thānwī رَحِمَهُ اللّٰهُ once said, "May Allah lengthen the life of Muftī Sāheb for I achieve two joys due to him. Firstly, I obtain knowledge from him and secondly, I have the satisfaction that after me there are people that will continue the work."

Politics

Besides his literary and religious endeavours, he also served the nation in the political arena. At the indication of Hadrat Thānwī رَحِمَهُ اللّٰهُ, he played a major role in the independence of Pakistan by openly supporting the Muslim League. Hadrat Thānwī رَحِمَهُ اللّٰهُ chose him amongst other 'Ulamā to reform and spiritually rectify the leaders of the Muslim League like Muhammad 'Alī Jinnah and others.

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Muftī Muḥammad Shafī' رحمه الله was appointed the Chief Supervisor of the Jamiatul 'Ulamā-e-Islam, a body created by the scholars who participated in the movement of Pakistan. In 1945, due to Muftī Muḥammad Shafī's influence, voting went in favour of Liāqat 'Alī Khān who was elected the President. In the referendum of the North West Frontier Province, the countrywide tours of 'Allāmah 'Uthmānī رحمه الله and Muftī Muḥammad Shafī' رحمه الله were the causes of success as attested by Qāid A'ẓam himself.

After the founding of Pakistan, at the request of 'Allāmah 'Uthmānī رحمه الله, he left Deoband and emigrated to Pakistan. In 1949 after the demise of 'Allāmah Uthmānī رحمه الله, he was elected the Chairman of the Jamiatul Ulamā-e-Islam. He was elected to many national bodies and made great endeavours in promoting Dīn in the country.

Dārul 'Uloom

In much strained circumstances, he established an institue in 1370 A.H. in Karachi. After only a few months it developed into a fully fledged Dārul 'Uloom with more than two thousand students. He wrote more than three hundred books of which some, like *Tafseer Ma'āriful Qur'ān* are great contributions to humanity. Besides his literary masterpieces, he broadcasted the Tafseer of the Qur'ān on Radio Pakistan for many years.

Attributes

Muftī Muḥammad Shafī' رحمه الله spent his entire life in religious activities. Notwithstanding his high status, he was extremely humble. His character was immaculate and he always had a smiling countenance. He had a habit of speaking softly but his replies were concise and to the point. He wore simple clean clothing throughout his life. He was never seen in expensive clothes. He had an exceptional

capability in both writing and speaking. His memory was phenomenal. During his discourses, he would provide references of books that he read many years ago, thus leaving the listeners dumbfounded. He was a poet in Arabic. He was the head of all the 'Ulamā of Pakistan

Very few people know that he was also an expert calligrapher, book-binder and *ḥakīm* (physician). He learnt calligraphy and book-binding during his student days. He studied herbal medicine as part of his course in Dārul 'Uloom. His intention was to teach solely for Allah's sake and earn a livelihood by means of practising as a physician. However, Allah جل جلاله had not decreed this for him.

When he was initially appointed a teacher at Dārul 'Uloom, his salary was five rupees monthly. When he left the institute after twenty six years, his salary was only sixty five rupees monthly whereas he had offers to teach in several parts of the country for a much better salary. Acquiring wealth was not his aim. Madrasah Āliyah of Calcutta offered him seven hundred rupees monthly to teach there but he did not accept the offer.

Demise

He passed away on 10 Shawwāl 1396 A.H. (6 October 1976). More than 100 000 people participated in his janāzah. Dr. Abdul Ḥayy Ārifī رحمه الله, khalifah of Ḥaḍrat Thānwī رحمه الله and a close friend of Muftī Muḥammad Shafī' رحمه الله performed the janāzah ṣalāh.

Many great 'Ulamā expressed extreme grief at his demise. Moulānā Iḥtishāmul Ḥaqq رحمه الله said, "All the 'Ulamā have become orphans with his demise." Muftī Maḥmûd رحمه الله commented, "Now it is very difficult for such a great learned man and jurist to be born."

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Moulānā Shāh As'adullāh Sahāranpûrī رَحِمَهُ اللهُ

Birth

Moulānā Shāh As'adullāh Sahāranpûrī رَحِمَهُ اللهُ was born in 1314 A.H. (1897) in the district of Saharanpur. His father, Moulānā Rashīdullāh Ibn Muftī Bashāratullāh رَحِمَهُ اللهُ was a pious saint and a learned scholar of Islam.

Education

Moulānā As'adullāh رَحِمَهُ اللهُ was taught the Holy Qur'ān by his mother after which he obtained his initial Arabic education in Rampur. In 1329 A.H. he went with his uncle, Moulānā Fadlullāh رَحِمَهُ اللهُ from Rampur to Thana Bhawan. There he studied under Moulānā 'Abdullāh Gangohī رَحِمَهُ اللهُ. He also had the great privilege of studying parts of the translation of the Holy Qur'ān and *Mishkātul Maṣābīḥ* under Ḥakīmul Ummah, Moulānā Ashraf 'Alī Thānwī رَحِمَهُ اللهُ.

In 1332 A.H. he proceeded to Saharanpur where he qualified in 1334 A.H. Among his other mentors were Moulānā Yaḥyā Kāndhelwī, Moulānā 'Abdul Laṭīf, Moulānā Ẓafar Aḥmad 'Uthmānī and Moulānā 'Abdur Rahmān Kāmilpûrī رَحِمَهُمُ اللهُ.

Career

In 1338 A.H. he was formerly appointed as a lecturer at Maẓāhirul 'Uloom. He continued teaching till the end of his life. After the demise of Moulānā 'Abdul Laṭīf رَحِمَهُ اللهُ, he was appointed the chief supervisor of the institute. He held this position till the end of his life. The Madrasah progressed tremendously during his tenure. After Dārul 'Uloom

Deoband, it became the second most well known religious institute of the sub-continent. People of the calibre of Muftī Jamīl Aḥmad Thānwī, Moulānā Yûsuf Kāndhelwī, Moulānā In'āmul Ḥasan, Muftī Maḥmûd Gangohī رَحِمَهُمُ اللهُ and many others were his students.

Spirituality

From the spiritual aspect, he was linked to the hallowed *silsilah* of Ḥadrat Thānwī رَحِمَهُ اللهُ. He had already taken *bay'ah* on the latter's hand during his student days. He was very soon conferred the mantle of *khilāfah* from Ḥadrat. He confessed that after establishing a relationship with Ḥadrat Thānwī رَحِمَهُ اللهُ, he perceived a tremendous change in himself by becoming spiritually elevated. Muftī Jamīl Aḥmad Thānwī رَحِمَهُ اللهُ, the head Muftī of Jāmi'ah Ashrafīyyah, became his leading disciple.

Works

Moulānā As'adullāh رَحِمَهُ اللهُ wrote many books and had a great affinity for Arabic, Urdu and Persian poetry. From the days of his youth, he had become famous for his speeches and debates. He became a distinguished Muḥaddith, Mufassir, jurist and 'ārif of his time. Despite all his achievements, he was extremely humble. He was very punctual with his waẓāif and ṣalāh.

Demise

Due to his extreme exertion, his health suffered and as a result, he was bed-ridden for several years. He passed away in Rajab 1399 A.H. (10 June 1979). He was buried adjacent to Moulānā 'Abdul Laṭīf رَحِمَهُ اللهُ. He was survived by his sons, Moulānā Aḥmadullāh, Moulānā Muḥammadullāh, Arshadullāh, Ajwadullāh and Amjadullāh.

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Moulānā Khair Muhammad Jālandhrī رحمه الله

Birth

Moulānā Khair Muhammad Jālandhrī رحمه الله was born in 1895 (1312 A.H.) in Jalandhar, India. From an early age, he was nurtured by his maternal uncle, Shāh Muhammad رحمه الله, an extremely pious saint who was bay'at to Hadrat Gangohī رحمه الله.

He also learnt the Qur'ān under the tutorship of his uncle. In 1905 he was admitted to Madrasah Rashīdiyah in Jalandhar for two years. He subsequently studied at Madrasah Rashīdiyah in Raipur, Madrasah Mamba'ul 'Uloom in Galauthi[1] and Madrasah Ishā'atul 'Uloom in Bareilly.

He obtained his certificate of hadīth from Moulānā Muhammad Yasīn Sirhindī رحمه الله. After graduation, he taught for one year at Madrasah Ishā'atul 'Uloom. He was appointed the chief ustādh at Madrasah 'Arabīyyah in Bahawalpur in 1336 A.H. Thereafter, at the indication of the teachers of Raipur, he proceeded to Madrasah 'Arabīyyah Faid Muhammadī in Jalandhar.

Spiritual Training

Hadrat Moulānā Khair Muhammad رحمه الله chose the khānqāh of Thana Bhawan for his spiritual training. It was here that the mujaddid of this century, Moulānā Ashraf 'Alī Thānwī رحمه الله was engrossed in the spiritual upliftment of the ummat.

[1] Galauthi is a town 12 miles from Bulandshahr according to Kaye's and Malleson's History of the Indian Mutiny of 1857-8.

He first attended the khanqah in 1342 A.H. Thereafter for one year he continued correspondence with Hadrat Thānwī رحمه الله. Then in 1343 A.H., at the request of Hadrat Thānwī رحمه الله, he went to Khānqāh Ashrafīyyah, took bay'at on the hand of Hadrat رحمه الله and was granted the mantle of successorship.

Hadrat Thānwī once remarked that although the engine is small, it can pull a lot of coaches, referring to the great spiritual strength of Moulānā Jālandharī رحمه الله. During this period, he had a great urge to establish a madrasah. He mentioned this intention to Hadrat Thānwī رحمه الله who approved of it. Consequently he placed his trust in Allah and established a madrasah on 19 Shawwāl 1349 A.H. (1931) in Jalandhar. Hadrat Thānwī رحمه الله suggested the name "Madrasah Arabīyyah Khairul Madāris". The institute gained instant recognition due to Moulānā's knowledge, virtue, piety, sincerity and Hadrat Thānwī's supervision. Students from Punjab began flocking to it. This institute continued serving the people till 1947.

Emigration

After Moulānā's emigration to Pakistan in 1947, he re-established Khairul Madaris in his newly adopted city of Multan. Accompanying him on the teaching staff were luminaries like Moulānā 'Abdur Rahmān Kāmilpūrī, Moulānā 'Abdus Shakūr Kāmilpūrī, Moulānā Muhammad Sharīf Kashmīrī, Muftī Muhammad 'Abdullāh رحمهم الله and several others who made the institute worthy of its name, "The Best of Institutes".

Political Life

Moulānā رحمه الله participated in the drawing up of the country's Islamic charter and he also assisted in the *Khatme Nubuwwat*

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movement in 1953. Till the end of his life, he remained committed to establishing Sharī'ah in Pakistan in the company of 'Allāmah Uthmānī, Muftī Shafī and Moulānā Ihtishāmul Haqq Thānwī رَحِمَهُمُ اللهُ.

One of Moulānā's outstanding traits was his excellent management skills. He was thus instrumental in uniting two factions on several occasions. For instance, when there arose a difference of opinion in the Jamiatul-Ulama-e-Islam after the demise of Allāmah Shabbīr Ahmad Uthmānī رَحِمَهُ اللهُ, it was Moulānā Jalandhari رَحِمَهُ اللهُ who brought unity to the ranks by suggesting that Muftī Muhammad Hasan Amritsarī رَحِمَهُ اللهُ be elected the president whilst Moulānā Lāhorī رَحِمَهُ اللهُ and Muftī Shafī رَحِمَهُ اللهُ were elected as vice presidents.

Demise

His entire life was devoted to teaching, training, propagation and reformation of the masses. Thousands of people benefited from his discourses and writings. He passed away in Sha'bān 1390 A.H. Thousands of people attended his janāzah which was performed by Moulānā Shamsul Haqq Afghānī رَحِمَهُ اللهُ. He was laid to rest behind the Darul Hadīth of Khairul Madaris.

During his condolence message, Allāmah Binnorī رَحِمَهُ اللهُ said that the demise of Moulānā Jalandhari رَحِمَهُ اللهُ was the demise of intelligence, knowledge, system and good character. The dignity of the 'Ulamā survived due to his existence; the honour of the khānqāh had remained; the rays of advice and admonishment had shone and the gatherings of reformation were illuminated by his presence.

Moulānā Shāh Wasiyyullāh رَحِمَهُ اللهُ

Birth

Moulānā Shah Wasiullah رَحِمَهُ اللهُ was most probably born in 1312 A.H., corresponding with 1895 C.E., in Fatehpur Tāl Narjā, in the Mau district of Uttar Pradesh, India. Hazrat's respected father's name was Hāfiz Muhammad Ya'qoob Khan رَحِمَهُ اللهُ and he was considered to be one of the village's noble and influential people. Moulānā's respected mother رَحِمَهَا اللهُ was not only a very devout and religious person, her piety and good character were proverbial.

The result of this was that a lot of care was taken with regard to his piety and purity from childhood. He was punctual in his performance of Tahajjud, accustomed to dhikr and fikr, and he would derive great pleasure from it to such an extent, that throughout the village there was a big buzz about him being "a born saint."

Studies

Moulānā رَحِمَهُ اللهُ studied in the village Maktab under Hāfiz Wali Muhammad Saheb رَحِمَهُ اللهُ (who was a true embodiment of his name in every sense of the word) and was blessed with completing the memorization of the Qur'ān within a very short space of time. Seeing his potential and his sterling qualities, his honourable teacher observed and discerned that this young boy was destined to become a bright, shining moon in the sky of knowledge and Deen and that many people would be illuminated by him and benefit from him. With this feeling at heart, and driven by this motive, he could not control himself and once said to his gifted student: "My boy! You must go and study Arabic."

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In order to fulfil this burning desire, he went to Kanpur in the company of Hazrat Moulānā 'Uthmān Saheb رحمه الله and completed the initial years of Arabic and Persian at a madrasah there.

In 1328 AH, in order to further his studies, he went to the most famous centre of Islamic learning in India –Darul-'Uloom Deoband – where he completed his formal studies in 1336. He studied Bukhari Shareef under Hazrat Moulānā Anwar Shāh Kashmiri رحمه الله.

Teachers

Apart from him, he had many other teachers, all of whom were not only people of great 'ilm and virtue, but were also embodiments of sincerity, taqwa, and love and devotion to Allah جل جلاله. A few of his teachers were:
Hazrat Moulānā Sayyid Asghar Husayn Saheb رحمه الله, Hazrat Moulānā Shabir Ahmad 'Uthmāni رحمه الله, Hazrat 'Allāmah Muhammad Ebrahim Saheb Balyāwi رحمه الله, Moulānā Sayyid Murtadhā Hasan Saheb Chāndpuri رحمه الله, Moulānā Abdus-Samee' Saheb Deobandi رحمه الله, Moulānā 'Azeezur-Rahman Saheb Deobandi رحمه الله, and others.

During his student days he was extremely precautious. He would accept open invitations to meals, behaved with the utmost respect and reverence towards his teachers, and avoided the company of the other students in general.

At Thana Bhowan

From the very onset, the good thoughts and blessed concern to reform himself spiritually and purify his heart burned within Hazrat's رحمه الله righteous and pious heart. He was filled with spiritual highs, desire and enthusiasm. In order

to satisfy this burning inclination of his, he developed an islāhi relationship with Shaykhul-Hind, Moulānā Mahmoodul-Hasan Saheb Deobandi رحمه الله while he was still a student. He would participate in his gatherings and would draw considerable spiritual benefit and Fuyooz from him.

Following Shaykhul-Hind's رحمه الله imprisonment on the island of Malta, Hazrat رحمه الله developed an islāhi relationship and later became bay'at to Hazrat Hakeemul-Ummat, Moulānā Ashraf Ali Thānwi رحمه الله (having been affected by his teachings and method of islāh and tarbiyat). He started visiting Thanah Bhowan regularly. In fact, after qualifying, he declared himself a religious endowment – made himself waqf – for plucking the fruits of the proverbial garden of Moulānā Thānwi رحمه الله [he completely dedicated himself to the khānqah of Moulānā Thānwi for his spiritual development and islāh].

Since this blessed seeker already had the flame of true sincerity and spiritual potential burning within him, he acquired a guide who was well acquainted with the highways and byways of the path and who knew all the secrets thereof. For this reason, he progressed on the path of sulook very swiftly and his Sheikh, due to extreme faith in him, gave him ijāzat and khilāfat.

Achievements

From Fatehpur he moved to Gaurakhpur and from there to Ilahabad. He became very famous during his stay in Ilahabad. Many turned towards him, including the *'ulama*, barristers, lawyers, judges, the rich, and the poor. He compiled all the sayings and the biography of his Sheikh and mentor, started a khānqah in his hometown and also expanded the masjid, laid the foundation of Madrasah Wasiyyatul-'Uloom in Gor Khoor. He also started

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Madrasah Wasiyyatul-'Uloom and a khānqah in Ilahabad. He started a magazine called "Ma'rifat-e-Haqq" and busied himself in the dissemination of Deeni 'uloom such as Fiqh, Hadith and Tafseer. He would also travel far and wide for purposes of islāh and tableegh.

Praiseworthy Qualities

He would constantly turn to Allah جَلَّ جَلَالُهُ, was always very conscious of the Ākhirah, had extreme firmness and conviction in du'ā and was very particular about it. He was particularly enthusiastic about reviving the Sunnah and was very concerned about promoting Deen. He showed great interest in the recitation of the Qur'ān-e-Kareem. He was the student of Allāmah Anwar Shāh Kashmiri رَحِمَهُ اللَّهُ and was blessed with the company of Hakeemul-Ummat Moulānā Thānwi رَحِمَهُ اللَّهُ.

Demise

Moulānā left for hajj on Wednesday, 22 November 1967. The passengers had barely disembarked when – two days into the voyage, on 24 November, Moulānā رَحِمَهُ اللَّهُ fell unconscious after the Maghrib salāh. After only a few hours, at 11 pm of the same night, instead of visiting the Master's house, Moulānā رَحِمَهُ اللَّهُ went to meet the Master Himself. He passed away on 21 Sha'bān 1387 A.H. and was buried at sea.

Moulānā Muḥammad Zakarīyā Kāndhelwī رَحِمَهُ اللَّهُ

Early Life

An illustrious son of an illustrious father, Sheikhul Hadīth Moulānā Muḥammad Zakarīyā رَحِمَهُ اللَّهُ as he was more popularly known, was born on 10 Ramadān 1315 A. H. He had an expert upbringing in a family known for its piety.

Fortunate was he to be in the lap of Hadrat Gangohī رَحِمَهُ اللَّهُ in his childhood. Due to his father's close contact with Hadrat Gangohī رَحِمَهُ اللَّهُ, he used to play in the lap of the great saint. He obtained the du'ās of Hadrat Gangohī رَحِمَهُ اللَّهُ and when the latter passed away, he was still a child of eight.

His father took great pains in bringing him up in the correct manner. He inculcated in him the thirst for knowledge, devotion to studies, abstaining from evil company, moderation in dressing and eating and other excellent character traits. He memorized the Qur'ān at an early age under his father's guidance and then learnt the initial Persian books by his paternal uncle, Moulānā Ilyās رَحِمَهُ اللَّهُ, the initiator of the work of Tablīgh and Da'wah.

Education

His formal education began at Mazāhirul 'Uloom in Saharanpur where he spent his entire student life until he qualified in 1344 A.H. His devotion to studies was remarkable. Sheikh Zakarīyā رَحِمَهُ اللَّهُ mentions that once his shoes were stolen and he did not purchase a new pair for six months because there was no need for him to leave the perimeter of the Madrasah. All his time was spent in

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studying or serving his teachers and the Madrasah toilets had sandals placed there for those who wanted to enter the toilet. This means that he did not leave the boundaries of the institute for an entire period of six months.

Career

He was appointed as a teacher the year after he qualified. He gradually progressed in his teaching career until he became the senior teacher of hadīth and was honoured with the title of Sheikhul Hadīth. He taught at Mazāhirul 'Uloom from 1346 A.H. till 1388 A.H. He became so famous with the title of Sheikhul Hadīth that it even surpassed his name in fame. The name 'Sheikhul Hadith' became synonymous with him. He taught the first half of Sahīh Bukhārī twenty five times, the entire Sahīh Bukhāri sixteen times and Sunan Abī Dāwûd thirty times. One of the great favours of Allah upon Sheikh Zakarīyā رحمه الله was his engrossment in all the fields of hadīth; studying, teaching and the writing of hadīth.

Status

Not only did his Sheikh, Moulānā Khalīl Ahmad رحمه الله love him, but all the contemporary luminaries were extremely fond of him. He enjoyed the company of scholars of the calibre of Moulānā Husain Ahmad Madanī, Hadrat Thānwī, Shāh 'Abdul Qādir Raipûrī, Moulānā Muhammad Ilyas, Moulānā Abul Hasan Nadwī رحمهم الله and many others. During his life, Sheikh Zakarīyā رحمه الله witnessed the janāzah of many saints like Hadrat Gangohī, Hadrat Raipûrī, Moulānā Thābit 'Alī, Moulānā 'Abdul Latīf, Sheikhul Hind, Hadrat Thānwī, Hadrat Mīrthī, Hadrat Madanī, Hadrat Sahāranpûrī رحمهم الله and others.

In Hijāz

He performed hajj ten times, three times with his Sheikh, Moulānā Khalīl Ahmad Sahāranpûrī رحمه الله. In 1393 A.H. he travelled to the holy lands with the intention of residence in Madīnah. Thereafter, he only travelled out of Arabia for specific purposes, like establishing the majālis of dhikr, guiding his disciples and establishing educational institutes worldwide. He was granted Saudi citizenship in 1397 A.H.

Attributes

Allah جل جلاله granted him superb courage and zeal and he served Dīn throughout his life without ever being enticed by great offers of wealth and superior salaries. His uncle suggested to him to complete the M.A. degree and thereafter it would be easier for him to be employed at Aligarh for three hundred rupees monthly. Sheikh رحمه الله politely refused all such offers. In a humble and diligent manner, he sacrificed all the luxuries of life that he could have procured and served Islam in the humble buildings of Mazāhirul 'Uloom.

He possessed an unparalleled urge of devotion to Allah and would remain awake for most part of the night. He is well known for his excessive recitation of the Qur'ān especially in the month of Ramadān. Sheikh says that he began the habit of reciting the entire Qur'ān once daily in Ramadān in 1338 A.H. and this habit lasted till around 1380 A.H. (42 years!)

This custom of excessive worship was probably inherited from his grandmother who was a hāfizah and who recited one manzil daily together with all her household chores. In Ramadān, this amount used to increase to 40 juz (parts) daily. His generosity and hospitality were proverbial.

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Writings

He was indeed fortunate to be chosen by Moulānā Khalīl Ahmad رحمه الله to assist him in compiling the magnificent commentary of *Sunan Abī Dawûd*, an authentic text of hadīth. Under the superb guidance of his mentor, he completed this unique work in the field of hadīth called *Badhlul Majhûd* in ten years. All these ten years were totally devoted to the writing of this work and besides the acts of worship, nothing else was allowed to disturb his routine. He also wrote several other works like *Aujazul Masālik*, *Lāmiud-Darārī*, *Al-Kaukabud-Durrī*, *Fadāil A'māl* etc. which are all world-renowned books. He has mentioned 83 books in his autobiography of which some have never been published. He completed *Aujazul Masālik*, a commentary of Muattā Imām Mālik, in a period of 30 years and this work astounded even the great Māliki scholars who were impressed at the depth of the author's knowledge.

Demise

Sheikh Zakarīyyā رحمه الله passed away in Madīnah Munawwarah on 1 Sha'bān 1402 A.H. It was a Monday after the 'Asr Salāh. The janāzah was performed in Musjidun Nabawī after the 'Ishā Salāh. Thereafter he was laid to rest in Jannatul Baqī' in close proximity to the Ahle Bayt.

Moulānā Jalīl Ahmad Sherwānī رحمه الله

Birth

One of the great khalifas of Hadrat Thānwī رحمه الله, Moulānā Jalīl Ahmad Sherwānī رحمه الله hailed from the great Sherwānī family of Aligarh. He was born in 1315 A.H. in the house of Hāfiz Muhammad Muslihud-dīn رحمه الله. He learnt the Qur'ān under the tutorship of a great saint, Moulānā Qārī Muhammad Siddīq Khurāsānī رحمه الله. On the completion of his hifz, his father handed over a bungalow to his teacher, Moulānā Qārī Muhammad Siddīq رحمه الله as a gift.

Early Life

When he had completed his Qur'anic education, his father sent him for secular education. Being from an affluent family, he was educated in a royal tradition. He always had a servant at his side. In spite of this, he remained humble and preferred solitude. From a young age, he was inclined towards Dīn and was regular in his salāh and fasting. He was always particular about permissible and impermissible things. Due to the blessed company of his ustādh, Moulānā Qārī Muhammad Siddīq رحمه الله, his religious foundation was well fortified.

When Hakīmul Ummat رحمه الله was invited to Aligarh to deliver a lecture, Moulānā Jalīl Ahmad Sherwānī رحمه الله was completely won over by him. This was the first time that he had met Hadrat Thānwī رحمه الله. Moulānā Jalīl Ahmad's father also respected Hadrat Thānwī رحمه الله greatly and invited him to his house after the lecture. When Hadrat Thānwī رحمه الله saw Moulānā Jalīl Ahmad رحمه الله, he immediately recognized his potential and said to the father, "This boy will be of benefit to you."

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Life Changes

After this meeting, he began corresponding with Hadrat Thānwī رحمه الله on a regular basis. He also began reading the discourses of Hadrat Thānwī which he obtained from his ustādh, Moulānā Siddīq رحمه الله). He requested Hadrat Thānwī رحمه الله to allow him to take the pledge (bay'at) which the latter readily accepted.

After the bay'at, his whole life changed completely. He began consulting Hadrat Thānwī رحمه الله in each matter of his to the extent that even in his domestic affairs, he sought his guidance. He became so enamoured by Hadrat Thānwī رحمه الله that after his father's death, he decided to settle in Thana Bhawan in order to be in close proximity to his Sheikh.

Knowing his background, Hadrat Thānwī رحمه الله tried to make arrangements for a comfortable house for him and eventually handed over his own house to him. Moulānā Jalīl Ahmad رحمه الله lived for fourteen years in this house and despite repeatedly requesting Hadrat Thānwī رحمه الله to accept a rental, the latter refused.

In Thana Bhawan

During his stay in Thana Bhawan, he decided to complete his Arabic studies. Hadrat Thānwī رحمه الله took him to Moulānā Muhammad Ismāīl Sāhib رحمه الله, the father of Moulānā Idrīs Kāndhelwī رحمه الله and requested him to teach Moulānā Jalīl Ahmad رحمه الله and treat him as his (Hadrat Thānwī's) own son.

After completing his studies in Kandhla, he returned to Thana Bhawan where he furthered his studies under

luminaries like Moulānā Zafar Ahmad Uthmānī رحمه الله. Within a short span of time, he achieved such ability which very few people can achieve in eight to ten years. This was primarily due to his consulting with his Sheikh and the du'ās and attention of the learned elders of the time.

Achievements

He has done a great favour to the ummah by compiling the discourses of Hadrat Thānwī رحمه الله in the form of '*Al-Ifādātul Yaumīyah*'. He has also produced other works like *Malfūdhātut-Tasawwuf, The Miracle of the Qur'ān, The Amazing Promise of the Qur'ān, Āthār-Rahmat* etc.

After the founding of Pakistan, he emigrated from India to Lahore in Pakistan in 1947 where he founded the Majlis Siyānatul Muslimīn with the assistance of Muftī Muhammad Hasan Amritsarī رحمه الله, the founder of Jāmiah Ashrafīyah. The Majlis Siyānatul Muslimīn was the greatest desire of his Sheikh, Hadrat Thānwī رحمه الله. Today, the Majlis can be found throughout Pakistan. Moulānā Jalīl Ahmad رحمه الله wanted the people to adopt the system of Hadrat Thānwī رحمه الله.

When he became weak and ill, he appointed Moulānā Najmul Hasan رحمه الله as the amīr of the Majlis. Till then, he continued striving and toiling to achieve the aims of his Sheikh. It will consequently not be inappropriate to call Moulānā Jalīl Ahmad رحمه الله the founder of Majlis Siyānatul Muslimīn in Pakistan.

Character

He worked his entire life according to the guidance of Hadrat Thānwī رحمه الله. In spite of being from a wealthy family, he was extremely humble and well-mannered. He observed cleanliness and piety in every act.

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He wrote in his will that once he found the string of someone's kite on the roof of his house and kept the string. He searched for the owner but could not trace him. He accordingly requested his heirs to investigate and find the owner and pay him the amount for the string. This was the kind of piety which distinguished our pious predecessors.

Demise

During his final illness also, he never took admission at any hospital in spite of the insistence of the doctor because he did not want any intermingling with females. He passed away on 10 Rabī'uth-Thānī 1375 A.H. (26 November 1955. The same personality who performed the janāzah of Hadrat Thānwī رحمه الله, namely Moulānā Zafar Ahmad Uthmānī رحمه الله, performed his janāzah at Jāmi'ah Ashrafīyah.

Moulānā Zafar Ahmad رحمه الله, who was based in Tando[1] at the time, states that for many days he had been intending to go to Lahore but could not do so due to his engagements at the madrasah. However, the day before Moulānā Jalīl Ahmad رحمه الله passed away, he felt an urgent need to proceed to Lahore but could not understand the reason.

When he reached the Lahore station, he was informed of Moulānā Jalīl Ahmad's demise. It was only then that he realized that the journey he had undertaken was in order to perform the janāzah of his close associate, Moulānā Jalīl Ahmad رحمه الله, with whom he had spent much time in Thana Bhawan. This journey was only by the planning of Allah جل جلاله. Many great 'Ulamā of the day attended his janāzah. ❁

[1] Tando Allahyar is a town in Sindh, Pakistan.

Moulānā Muhammad Idrīs Kāndhelwī رحمه الله

Attributes

Sheikhul Hadīth and Sheikhul Tafseer, Moulānā Muhammad Idrīs رحمه الله was from amongst those 'Ulamā whose knowledge, virtue, abstinence, piety, sincerity and saintliness was an accepted fact. He was a great muhaddith, mufassir, author and researcher of his time.

He was from the descendants of Abu Bakr رضي الله عنه. Born in the village of Kandhla in the district of Muzaffarnagar in India, his father, Moulānā Muhammad Ismā'īl رحمه الله was a distinguished scholar and saint. The latter was bay'at to Hājī Imdādullāh رحمه الله.

Birth

Moulānā Muhammad Idrīs رحمه الله was born on 12 Rabiuth-Thānī 1317 A.H. (1900) in Bhopal. He memorised the Qur'ān at the age of nine. Thereafter his father took him for his primary Dīnī education to Hadrat Thānwī رحمه الله. After Hadrat Thānwī رحمه الله taught him the basic texts of Arabic Grammar and Morphology, he personally took him to Mazāhirul 'Uloom in the care of Moulānā Khalil Ahmad رحمه الله where he completed his studies at the age of nineteen. Thereafter he studied hadīth again in Deoband by the luminaries of that era like 'Allāmah Kashmīrī, 'Allāmah 'Uthmānī, Muftī 'Azīzur Rahmān, Moulānā Habibur Rahmān and Moulānā Asghar Husain رحمهم الله.

Teaching

After qualifying, he first taught at Madrasah Amīniyah in Delhi. Muftī Kifāyatullāh رحمه الله was at this stage the backbone

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of this institute. After spending a year in Delhi, he was attracted back to Deoband where he spent nine years teaching in the company of all his great mentors. He subsequently went to Hyderabad Deccan. This stay proved to be very important in his life as he began writing his most important work, *At Ta'līqus Sabīh* - the commentary of *Mishkāt* during this period. He travelled to Damascus to have four volumes of this work printed.

In 1939, 'Allāmah 'Uthmānī رحمه الله invited him to Pakistan where he spent two years at Jāmi'ah 'Abbāsīyyah, Bahawalpur. When Moulānā Muhammad Hasan Amritsarī رحمه الله established Jāmi'ah Ashrafīyyah in Lahore, he invited Moulānā Idrīs رحمه الله to teach there. The latter was appointed Sheikhul Hadīth and Tafseer at this institute and remained at the Jāmi'ah until his demise. He made the Jami'ah the centre of his teaching and propagating endeavours. From Karachi to Khyber,[1] he would travel tirelessly to propagate the truth. Thousands of people benefited from his knowledge and many were reformed.

Knowledge

When he lectured, it seemed as if the waves of a huge ocean were surging ahead. He could solve intricate problems in a few moments. His discourses had a tremendous effect on the listeners. Undoubtedly he was an orator par excellence. All the scholars of his time have praised his talents and knowledge. 'Allāmah 'Uthmānī رحمه الله used to say that Moulānā Idrīs رحمه الله was a walking library. Moulānā 'Atāullāh Shāh Bukhārī رحمه الله commented that he was a great Muhaddith and Muhaqqiq (researcher) of his era.

[1] Khyber is one of the four provinces of Pakistan, located in the northwestern region of the country.

Publications

Moulānā رحمه الله produced many books during his lifetime. Besides the famous commentary of Mishkāt, some of his famous works are *Tafseer Ma'āriful Qur'ān* (different from the Tafseer of Muftī Shafī' رحمه الله), *Sīratul Mustafā*, *Sharh Bukhārī* and *Aqāid-e-Islām*.

'Allāmah Kashmīrī رحمه الله said, "There is no commentary on earth like the *Sharh* of *Mishkāt* of Moulānā Idrīs Kāndhelwī رحمه الله." Hadrat Thanwi رحمه الله commented that the book, *Sīratul Mustafā* of Moulānā Idrīs رحمه الله granted solace and comfort to the heart. 'Allāmah Yûsuf Binnorī رحمه الله stated that Moulānā Idrīs رحمه الله was a lover of Islamic literature. Whenever any book was published, he would purchase it.

Demise

He passed away on 7 Rajab 1394 (28 July 1974). Thousands of people performed his janāzah salāh which was led by his noble son, Moulānā Mālik Kāndhelwī رحمه الله. ❁



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Moulānā Badre Ālam Mīrthī رحمه الله

Early Life

Moulānā Badre Ālam Sāheb رحمه الله, the lamp of a distinguished Sayyid family of Meerut was born in 1316 A.H. (1898) in the city of Badayun. His father, Hājī Ṭahûr ‘Alī was an inspector in the department of police. Hājī Ṭahûr ‘Alī رحمه الله was extremely devout and never missed his tahajjud ṣalāh from the age of sixteen whether he was at home or on a journey. At the time of his demise, he told Moulānā Badre Ālam رحمه الله that although he was not leaving any wealth for them (his offspring), they could rest assured that he did not spend a single cent of harām money on them.

Moulānā Badre Ālam's greatness was witnessed from the time of his birth. When it was the time of his delivery, an English lady doctor was present. However, his birth was being delayed. She tried her best, but all her efforts were in vain. Finally, she said that an operation will have to be performed and the baby's life could be at stake. His father was forced to grant permission.

The doctor began making preparations for the operation. During this short pause, a Muslim midwife appeared. The baby was born immediately as if the birth of this noble child was not to be carried out by the hand of a non-Muslim. It was thus decreed for him to enter this world at the hand of a Muslim woman. This was a miraculous act.

Education

Moulānā Badre Ālam رحمه الله obtained his initial education at a school in Ilahabad. While studying there, he happened to

hear one of the Jumu'ah lectures of Hadrat Thānwī رحمه الله in the musjid of Ilahabad. This inspired him to obtain religious education. He sought the permission of his father who wrote a letter to Moulānā Khalil Ahmad Sahāranpûrī رحمه الله. The latter replied that he (the father) should thank Allah for this great bounty and not become a barrier in the child's intention.

His father subsequently admitted him at Mazāhirul 'Uloom in Saharanpur. He was eleven years old at the time. He completed his Dīni education there under the guidance of luminaries like Moulānā Khalil Ahmad, Moulānā Zafar Ahmad 'Uthmānī, Moulānā Thābit 'Alī and Moulānā 'Abdul Laṭīf رحمهم الله. He graduated in 1336 A.H. at the age of nineteen after which he was appointed assistant ustādh in 1337 A.H.

Achievements

Approximately two years later, he went to further his studies by attending the lessons of hadīth at Dārul 'Uloom Deoband. During this era, 'Allāmah Kashmīrī, Muftī 'Azīzur Rahmān, 'Allāmah Uthmānī and Moulānā Asghar Husain رحمهم الله taught hadīth at Deoband. In 1340 A.H. he was appointed as an ustādh in Deoband in the noble company of his mentors. He was an excellent columnist for the newspaper of Deoband, *'Muhājir'*. In 1346 A.H. he left for Dabhel with his ustādh, 'Allāmah Kashmīrī رحمه الله. Coupled with his teaching, he continuously attended the Bukhārī lessons of 'Allāmah Kashmīrī رحمه الله for four years with complete punctuality although he himself was an ustādh of hadīth.

After the demise of 'Allāmah Kashmīrī رحمه الله, he compiled the famous work, "*Faidul Bāri*" - a unique collection of 'Allāmah's explanations of Sahīh Bukhāri. He compiled these two thousand pages in two years although he was teaching at the time and was extremely ill. He used to cough

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so severely that at times he had to sit up for half the night. Yet in this condition, he worked fourteen hours a day. He continuously taught for seventeen years at Jāmi'ah Islāmiah in Dabhel. Subsequently, due to ill health, he was transferred to Bahawalpur.

He became associated with Nadwatul Musannifīn in 1362 A.H. At this institute he was given the gigantic task of compiling *Tarjumānus Sunnah*, a concise compilation of hadīth. He had completed four volumes when it was time for him to leave this world.

Spiritual progress

His initial spiritual contact was with Moulānā Khalīl Ahmad Sahāranpûrī رحمه الله. In the latter years, he was conferred the title of successorship (*khilafat*) by the Khalīfah of Muftī 'Azīzur Rahmān 'Uthmānī رحمه الله namely, Qārī Muhammad Ishāq Mīrthī رحمه الله.

Political activity

He emigrated to Pakistan in 1947 after its establishment. On the invitation of Moulānā Ihtishāmul Haqq Thānwī رحمه الله, he was appointed an ustādh of hadīth at Dārul 'Uloom Tando Allahyar. Coupled with his responsibilities of teaching, he strove for the implementation of Islamic law in Pakistan while working in the company of the luminaries of that era. He also participated fully in the movement of *Khatme Nubuwwat* (finality of prophethood). He opposed the Qādiyānis by means of his discourses and writings.

In Madīnah

He emigrated to Madīnah in 1372 A.H. This was a burning desire in his heart and Allah accepted his supplication. Once

when returning from his hajj journey in 1953, his vehicle was involved in an accident. He sustained head injuries, lost his forefinger and his right hand was badly injured. He lay on the accident scene for about six hours before the help of Allah arrived when some Arabs assisted him and he was taken to a Jeddah hospital. As soon as he recovered, he returned to Madīnah.

When he fell ill in Madīnah, he was bedridden for four years. The remarkable patience and forbearance which he exhibited in this period was enviable. He passed away on 5 Rajab 1385 A.H. (29 October 1965) on the blessed day of Jumu'ah and was laid to rest in Jannatul Baqī, the graveyard of Madīnah Munawwarah. ✿



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Moulānā Shāh Muhammad Ahmad Partāpgari رَحِمَهُ اللّٰه

Birth

He was most probably born in 1317 AH, corresponding with 1899 C.E. in Phoolpur, in the district of Partapgar. He was named Muhammad Ahmad. His father's name was Ghulām Muhammad. He had a relationship of reformation with the Uwais Qarni of his time – Moulānā Shāh Fazlur-Rahman Ganj Muradabadi رَحِمَهُ اللّٰه. He was always in his company and benefitted greatly from his blessed majālis.

His childhood

From an early age he was imbued with piety. He was very punctual on his salāh, fasting, dhikr and recitation of the Qur'ān. As opposed to the other children, he stayed away from fun and games. His favourite pastime was to gather the other children of his age and teach them things about Deen, explain to them the importance of salāh, encourage them to do good and forbid them from doing wrong.

It was as though he already had a pure, unadulterated disposition and praiseworthy characteristic since his childhood. That is why, later on in life, Muslim and non-Muslim alike, everyone loved him and held him in high esteem.

People from every sphere of life would come to him for du'ās, ask him to recite and blow into water for the sick and ailing and to write a ta'weez for them.

Education

He learned to read the gracious Qur'ān and studied the basics of Islam in his hometown, Phoolpur. He completed middle school in a local school nearby. However, some kind of spiritual condition arose in him from the side of Allah جَلَّ جَلَالُهُ, which caused him to give up his schooling.

Spiritual nurturing

He was badly affected by this spiritual condition and subsequently went to Moulānā Wārith Hasan Saheb رَحِمَهُ اللّٰه in Ilahabad whose house was adjacent to the Teele-Wali masjid. There he occupied himself in dhikr, spiritual reformation and reformation of the heart in accordance with the teachings of his Sheikh. He was also given a task of saying the Isme-Dhāt (name of Allah) 70 000 times daily. He remained in the company of his Sheikh for a very long time and was in all probability also granted deputyship by him.

Moulānā did not qualify from any madrasah nor did he become an 'ālim as such, though he had deep insight into the Qur'ān and Hadith. He would recite extremely pertinent verses from the Qur'ān and narrate Ahadith – to such an extent that the 'ulamā would be left astounded. It is a fact that it is not necessary to be a qualified 'ālim in order to have spiritual wealth and a strong connection with Allah جَلَّ جَلَالُهُ. What is needed is earnestness, sincerity, preference to others over oneself, sacrifice, turning to Allah جَلَّ جَلَالُهُ, immense love for Allah جَلَّ جَلَالُهُ and compassion towards the creation.

Having spent a number of years in the company of Hazrat Moulānā Wārith Hasan رَحِمَهُ اللّٰه and having crossed the perilous valleys of striving, he established an islāhi

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relationship with Hazrat Moulānā Shāh Badr Ali Saheb Naqshbandi Mujaddidi for further spiritual development and in order to strengthen his connection with Allah جَلَّ جَلَالُهُ.

After receiving khilāfat and ijāzat from Hazrat Moulānā Badr Ali رَحِمَهُ اللَّهُ, he became deeply involved in guiding the masses, reformation of the ummah and the effort of Da'wat and Tableegh. To this end he would walk from village to village. Some close, sincere friends would accompany him and he would always take along some gram seeds, raw sugar and roti to eat. He would lecture and render advice and Deeni discourses according to the level of the understanding of the people.

After the demise of Muslihul-Ummat رَحِمَهُ اللَّهُ in 1967 C.E., the masses turned to Moulānā Muhammad Ahmad Saheb رَحِمَهُ اللَّهُ. As a result, some of Muslihul-Ummat's رَحِمَهُ اللَّهُ senior and special mureedeen and associates – one of whom was Moulānā Muhammad Qamaruz Zamān – regularly attended his majālis.

In 1400 A.H., he moved from Sabri Manzil and took up permanent residence at Madrasah Baytul-Ma'ārif. Hazrat's رَحِمَهُ اللَّهُ four-year stay proved to be a great blessing and of great benefit – not only to the residents of the madrasah and the village people, but in general.

Literary works

1. Roohul-Bayān: This is a collection of all the lectures and discourses that Hazrat رَحِمَهُ اللَّهُ had delivered with all sincerity, deep concern and simplicity on different occasions.
2. 'Irfān-e-Muhabbat: This is a beautiful treasure of Hazrat's رَحِمَهُ اللَّهُ poetry which is dripping with the gnosis of Allah جَلَّ جَلَالُهُ

3. Kamālāt-e-Nubuwwat: It is a translation of the beginning of Moulānā Muhammad Ismail Shaheed's رَحِمَهُ اللَّهُ very intellectual work, "Mansab-e-Amānat."
4. Akhlāq-e-Salaf: This was Hazrat's رَحِمَهُ اللَّهُ fourth book and is a summary and translation of 'Allāmah Sha'rāni's رَحِمَهُ اللَّهُ work in which the character and teachings of the pious predecessors have been discussed at length.

Demise

On 3 Rabee'uth-Thāni 1412 A.H., corresponding with 12 October 1991 C.E., after 49 days of constant unabated suffering, Moulānā رَحِمَهُ اللَّهُ made his way to the everlasting abode of the hereafter, leaving behind thousands of sincere admirers and followers.



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Mufti Mahmood Hasan Gangohi Sāhib رحمه الله

Birth

Hadhrat Mufti Mahmood Hasan Sāhib[1] رحمه الله was born on a Friday, the 8 Jumādal Akhirah 1325 A.H., (1907 C.E.) exactly a hundred years after the demise of Qadhi Thanāullah Pānipati رحمه الله and exactly two years after the demise of Hadhrat Moulānā Rasheed Ahmad Gangohi رحمه الله in the same month, on the same day. Mufti Mahmood's grandfather's name was Haji Khaleel Ahmad Sāhib رحمه الله, the attendant of Moulānā Rasheed Ahmad Gangohi رحمه الله. Haji Khaleel Ahmad initially took bay'at (allegiance) to Moulānā Qāsim Nānotwi رحمه الله. He was a pious elder who was very punctual with his Tahajjud Salāh. He always practiced on the Sunnah of Rasulullah صلى الله عليه وسلم and was very particular about reciting his daily wazāif.

Mufti Mahmood's رحمه الله father was Moulānā Hāmid Hasan Sāhib رحمه الله. He qualified in Darul Uloom Deoband. He was a special student of Sheikhul Hind رحمه الله and was a colleague of Moulānā Husain Ahmad Madani رحمه الله. He had memorised thousands of Ahādith. He was very particular about enjoining the good and preventing evil.

The daughter of Moulānā Rasheed Ahmad Gangohi رحمه الله, Safiyyah, had established a maktab in her home near Mufti Mahmood's رحمه الله home. It was here that Mufti Mahmood رحمه الله commenced his initial studies. He memorised the Qur'ān Shareef at the hands of Hāfiz Kareem Baksh رحمه الله who was blind. In 1341 A.H., he enrolled at Mazāhirul Uloom, Saharanpur and studied Ilmus Seeghah, Fusool-e-Akbari, etc. up to

[1] He should not be confused with Mufti Mahmood (1919-1980) who was the president of Jamiat Ulema-e-Islam and was from Dera Ismail Khan in Pakistan.

Jalālain Shareef over a period of seven years. In 1348 A.H. he enrolled at Darul Uloom Deoband where he studied Mishkāt Shareef and other kitābs. Thereafter he completed his Hadith course over a period of two years.

After spending three years in Darul Uloom Deoband and completing his final year, he once again enrolled at Mazāhirul Uloom and studied Abu Dawood Shareef under Moulānā Muhammad Zakariyyah Sāhib رحمه الله and Nasāi and Ibn Mājah under Moulānā Abdur Rahmān Kāmilpuri رحمه الله.

Since his student days, Mufti Mahmood رحمه الله had a habit of eating only one meal daily. He would give his second meal to a poor student who did not receive food from the madrasah. He never ate breakfast at all and continued with this habit even when he became a teacher.

Enthusiasm and zeal

Mufti Mahmood رحمه الله had such zeal for studying that on one occasion he lit the lamp in his room, closed the door and engaged himself in studying. Suddenly the room got dark and he felt his back aching. When he looked up at the lamp, he noticed that the paraffin was finished. He peeked at the clock and realised that he had spent eight hours in studying, stopping in between only to perform his Esha Salāh.

During his student days, Mufti Mahmood رحمه الله would travel from Saharanpur to Gangoh and back on foot, an approximate distance of 39km. Once he even walked from Saharanpur to Deoband and back, a total of 70km.

From childhood, Mufti Mahmood رحمه الله showed an enthusiasm for reciting the gracious Qur'ān Shareef. He would spend most of his time engaged in the recitation of the glorious Qur'ān. He used to recite 20 to 22 juz (parts) whilst travelling from

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Saharanpur to Gangoh. He never knew the time it took, instead he knew the amount of parts he read enroute.

Punctuality

Mufti Mahmood رحمه الله was very particular about being on time for all his lessons. It was inconceivable that he would be absent for any lesson. Whilst studying Bukhāri Shareef he did not miss a single lesson from the beginning of the book to the end. He did not miss even one hadith from his teachers. From his childhood, Mufti Mahmood رحمه الله was concerned about his islāh (spiritual reformation). Whilst still a student, he would study 'Qasdus Sabeel'. Towards the end of his student days he formally took bay'at to Moulānā Muhammad Zakariyya Sāhib رحمه الله.

Despite him being the Mufti of the madrasah, he always remained dressed like a student. He owned only one pair of clothing, a lungi (lower garment) and a kurta of a yellowish colour so that it would not get dirty very quickly.

The officials of Jāmiul Uloom, Kanpur insisted that Sheikhul Hadeeth رحمه الله send Mufti Mahmood رحمه الله to Kanpur. Thus, on Hadhrat Sheikh's رحمه الله instructions, Mufti Mahmood رحمه الله relocated to Kanpur on the 1 Rabiul Awwal 1373 A.H., 8 November 1953. Owing to Mufti Mahmood's efforts, the madrasah thereafter enjoyed a very high standing.

In 1375 A.H., he commenced the teaching of Dorah Hadith (the final year of the ālim course). He taught most of the sihāh sittah (6 authentic books of Hadith) himself and systematically completed all of them. His habit was to complete every book. He never stayed absent from Madrasah hence he could easily finish all the books.

Salary

When Mufti Mahmood رحمه الله was in Kanpur, his salary was 72 rupees; 60 rupees for being the Sadr Mudarris (Head Ustādh) and 12 rupees for looking after the library. Hadhrat's habit at the beginning of each month was that he would process a money order of 60 rupees and send it home to his wife and children. This was a necessary responsibility and he would not delay in fulfilling it.

When Qadhi Saood Sāhib passed away in Deoband and Mufti Mahdi Hasan Sāhib رحمه الله fell ill and was afflicted with a stroke, the officials of Darul Uloom Deoband insisted that Mufti Mahmood relocates himself to Deoband. Qāri Tayyib رحمه الله requested Sheikhul Hadeeth رحمه الله to instruct Mufti Sāhib to do so. Thus, upon the instruction of his elders, Mufti Mahmood رحمه الله came to Deoband. He arrived in Deoband on the 26 Jumādul Ula 1385 A.H., 23 September 1965 on a Thursday.

Passing Verdicts

Allah Ta'ala blessed him with an exceptionally profound understanding of Deen which very few possessed. After formal studies, he spent most of his time in Fatāwa and in answering queries. Allah Ta'ala also favoured him with deep insight into every aspect of life and he was also very knowledgeable regarding modern day inventions, changing of conditions, etc. He was the head of both the Darul Iftās in Saharanpur and Deoband. Thousands of Muftis who had studied under him are presently responsible for many Darul Iftas worldwide.

To date, 32 volumes of his fatāwa have been compiled which is famously known as Fatāwa Mahmoodiyah. Most of the honourable Muftis throughout the world refer to this Fatwa collection. It was because of Mufti Mahmood's sincerity and special dedication towards Fatāwa that he eventually became well known throughout the world as Faqeehul Ummah and Mufti-e-A'zam of India.

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Mufti Mahmood's first Haj was in 1363 A.H. (1944) while he was a teacher at Saharanpur. He departed on the 7 Shawwāl 1363 A.H., travelling by ship and returned in Muharram 1364 A.H. He accompanied Moulānā Zakariyya. Mufti Mahmood رحمه الله went for his second Haj in 1367 A.H. while he was living in Kanpur.

Unmatched Sacrifice

The spirit with which Mufti Mahmood رحمه الله performed his haj was unique. The difficulties and hardships that he underwent were indeed a sign of his deep love for the blessed lands and is experienced only by those very special servants of Allah. He travelled by ship which made him dizzy but despite this, with great difficulty he would stand and perform his salāh. A very reliable source once mentioned that Mufti Mahmood رحمه الله used to make upto 50 tawāfs in one day only and on some days he made upto 70 tawāf. His entire life had passed in teaching, issuing fatwas, purification of the soul, tarbiyah, lecturing and rendering advice.

Together with this, he also engaged himself in the effort of da'wat and tableegh which he considered as being extremely necessary for the entire ummah. He encouraged many people to participate in this effort and advised many newly qualified ulama' to spend one year in the path of Allah Ta'ala.

On the 20 April 1996, Mufti Mahmood رحمه الله left for South Africa. On the 18 August 1996 some scholars arrived to visit him and requested him for some action that will grant one a good death. Mufti Mahmood رحمه الله maintained silence for a few minutes and then mentioned the Hadith, "Whoever's last words are Lā ilāha illallah will enter Jannah." These were the last words spoken by Mufti Mahmood رحمه الله. It was as though he recited this Hadith and then physically entered Jannah. On Monday 2 September 1996, his condition worsened even further and at approximately 7:30 pm this great sun of Islam set.

Moulānā Shamsul Haqq Farīdpûrī رحمه الله

Birth

Born in Faridpur,[1] Bangladesh in 1908, Moulānā Shamsul Haqq رحمه الله was from amongst those 'Ulamā-e-Haqq whose knowledge, practice and piety were universally accepted. He was from among the Mujāhidīn of East Pakistan whose sincerity, determination and services to Dīn were witnessed by the world.

Education

There were two great institutes of learning in undivided India. One was Dārul 'Uloom Deoband and the other, Mazāhirul 'Uloom in Saharanpur. Moulānā Shamsul Haqq رحمه الله drank from the well of both these institutes. He obtained the company of the Ahlullāh at both seminaries. After obtaining his knowledge from these madrasahs, he went to Thana Bhawan for spiritual upliftment at the hands of Hakīmul Ummah, Moulānā Ashraf 'Alī Thānwī رحمه الله.

On completing his primary education in his homeland, he proceeded to Saharanpur where he benefitted from teachers the like of Moulānā 'Abdur Rahmān Kāmilpûrī, Moulānā Zafar Ahmad Uthmānī and Moulānā 'Abdul Latīf Sahāranpûrī رحمهم الله. Thereafter, he went to Dārul 'Uloom where he studied under 'Allāmah Anwar Shāh Kashmīrī رحمه الله and Moulānā Shabbīr Ahmad 'Uthmānī رحمه الله.

Service to Dīn

On the order of Hakīmul Ummat رحمه الله, he went to Dhaka and established the Jāmi'ah Qur'ānīyyah. He spent most of his time in Dhaka, occasionally going to Faridpur for a

[1] Faridpur is a district in central Bangladesh.

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vacation or due to ill health. Besides teaching at this institute, he participated in the religious and political activities of the country.

Allah granted him extraordinary acceptance among the masses due to his intense involvement in religious activities. Had he wanted, he could have built a mansion for himself, but he chose a very small and dark room at Jāmi'ah Qur'ānīyyah as his living quarters.

Author

Moulānā was an excellent author in the Bangladeshi language. He translated the Bahishti Zewar of Hadrat Moulāna Ashraf 'Alī Thānwī رحمه الله into the Bangladeshi language. He also translated other works of Hakīmul Ummat رحمه الله.

Other Activities

After the demise of Hakīmul Ummat رحمه الله, he turned to Moulānā Zafar Ahmad Uthmānī رحمه الله for spiritual guidance. The latter conferred the mantle of khilāfat on him and held him in very high esteem. Moulānā Shamsul Haqq رحمه الله was extremely fond of his Sheikh and never embarked on any task without consulting him. He also performed hajj in the company of his Sheikh. He assisted Moulānā 'Uthmānī رحمه الله in the movement of Pakistan and toured the entire country in the Silhat Referendum. After the formation of Pakistan, he participated fully with the likes of Muftī Shafī' رحمه الله and 'Allāmah Binnorī رحمه الله. He also participated in the movement of Khatme Nubûwat in 1953.

In East Pakistan, he assisted Moulānā Athar 'Alī Silhatī رحمه الله and Moulānā Dīn Muhammad رحمه الله in combating the

Qadiyānis. Subsequently, whenever any irreligious movement raised its head, he combated it.

Demise

Moulānā Shamsul Haqq رحمه الله spent his entire life in the service of Dīn. Thousands of people were reformed at his hands. Most of his life was spent in illness. Yet, in spite of this, he served Dīn to his utmost ability. Never did he let his enthusiasm for Dīn wane nor did he ever lose courage. He passed away on 2 Dhul Qa'dah 1388 A.H. (21 January 1969). ✿



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Moulānā Masīhullāh Khān رحمه الله

Birth

Moulānā Masīhullāh Khān رحمه الله was born in 1330 A.H. (1910 C.E.) in the district of Aligarh, India. He belonged to the Sherwānī family whose great grandfather was Sayyid Shāh Husain Ghaurī رحمه الله. Moulānā Masīhullāh's father, Janāb Ahmad Husain Khān رحمه الله was a notable of the family. He was a very popular person in his district, loved by one and all.

Moulānā Masīhullāh Khān رحمه الله had a penchant for worship from a young age. He loved to perform nafl (optional) salāh, tahajjud and dhikr.

Education

He went to school in his hometown till grade 6. He always excelled in his class. During this time he also learnt to read the Qur'ān and learnt some Urdu. He began studying the books of Hadrat Thānwī رحمه الله like Bahishtī Zewar etc. and this made such an impression on his young mind, that he became dissatisfied with schooling.

On seeing his inclination towards Islamic studies, his father made him start Persian and Arabic texts. After studying Arabic and Islamic sciences till Mishkāt under Moulānā Sa'īd Ahmad Sāheb Lucknowī رحمه الله, he took admission at Dārul 'Uloom Deoband. At this institute, he was afforded the invaluable opportunity of studying under Moulānā Husain Ahmad Madanī, Moulānā I'zāz 'Alī, Moulānā Asghar Husain and 'Allāmah Balyāwī رحمهم الله amongst others.

Attributes

Moulānā Sa'īd Ahmad رحمه الله used to say that Moulānā Masīhullāh رحمه الله possessed the qualities of modesty, respect, dignity and intelligence amongst others. It is also amazing to note that after Moulānā Masīhullāh رحمه الله became bay'at to Hadrat Thānwī رحمه الله, his (Moulānā Masīhullāh's) ustadh, Moulānā Sa'īd Ahmad رحمه الله also turned to him (that is, Moulānā Masīhullāh رحمه الله) for reformation and took the pledge on his hands. This speaks volumes about the status of Moulānā Masīhullāh رحمه الله where the teacher turned to the student for reformation. It also shows the humility of Moulānā Sa'īd Ahmad رحمه الله for taking such a step.

Muftī Mahmûdul Hasan رحمه الله, a contemporary of Moulānā Masīhullāh رحمه الله, used to say that the latter was extremely pious and chaste while he was regular in his lessons and salāh. He was very punctual in performing his tahajjud salāh.

Moulānā Masīhullāh رحمه الله repeated Mishkāt Sharīf in Deoband and then went on to graduate in 1351 A.H. (1931). During his free time, he used to go to Thana Bhawan to spend his time in the company of Hadrat Thānwī رحمه الله. He was conferred the mantle of khilāfat at the age of 21 in 1351 A.H. (1931), the year he qualified. He was one of Hadrat Thānwī's khalifās who spent a lengthy period in his company.

Successor

Hadrat Thānwī رحمه الله had expressed his trust on eleven of his three hundred khulafā, stating that anyone who wanted to reform himself, could go to them for reformation because of the lofty spiritual position they had attained. One of those khulafā was Moulānā Masīhullāh Khān رحمه الله. The

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people were astonished at how he could achieve such a position while he was so young. In fact, Hadrat Thānwī رحمه الله had such confidence in him, that he told one of his own murīds he would only be allowed in the khānqāh if he referred to Moulānā Masīhullāh رحمه الله for his islāh (reformation purposes).

Shāh Wasīullāh رحمه الله used to say that Hadrat Thānwī رحمه الله had extreme love for Moulānā Masīhullāh رحمه الله. Moulānā Asadullāh رحمه الله of Mazāhirul 'Uloom used to say that Moulānā Masīhullāh رحمه الله was on a very high pedestal of sainthood.

In Jalalabad

After about two years, Hadrat Thānwī رحمه الله told him to settle in Jalalabad in the district of Muzaffarnagar. There was a maktab operating there in the name of Miftāhul 'Uloom. Moulānā Masīhullāh رحمه الله made it progress to such an extent that it became a Jāmi'ah (university). He ran the institute on exactly the same lines as his Sheikh for 55 years continuously from 1357 A.H. till 1413 A.H. During his rectorship, he handed over the control to his able son, Moulānā Muhammad Safīullāh.

Routine

Moulānā Masīhullāh رحمه الله used to spend the entire day in the service of Dīn. From tahajjud till Maghrib, his routine of teaching, propagating and reforming continued in a miraculous manner. After Fajr he would partake of a light breakfast and not eat anything thereafter till Maghrib time. His majlis used to begin at nine o'clock in the morning and lasted between two to three hours and sometimes even longer. An ocean of knowledge used to emanate from his lips. There would however, be no sign of fatigue on his countenance. It is also astounding to remember that during

the entire day he would sit in the *at-tahīyāt* position. He would only leave his seat at the time of salāh.

Travels

Although Moulānā Masīhullāh رحمه الله lived in Jalalabad, his benefit spread throughout the world as he travelled to many countries like England, France, USA, Panama, Egypt and South Africa. There would be heaps of letters from his disciples seeking guidance and he would reply each one.

Works

He wrote several books like *Sharī'at wa Tasawwuf, Dhikr Ilāhī, Al-hajj, Usûle Tablīgh* and *Fadīlate 'Ilm* etc. Every book of his was well researched and professionally written.

Moulānā Masīhullāh رحمه الله impeccably followed the sunnah to the extent that it became part of his nature. Due to the blessings of this practice, he gained perfection in piety, forbearance and humility. Allah granted him the total love of Nabī صلى الله عليه وسلم.

Demise

He passed away on 16 Jumādal Ûlā 1413 A.H. (12 November 1992) while the dhikr of Allah emanated from his lips. About 200 000 people attended his janāzah. Moulānā Muhammad 'Ināyatullāh performed the janāzah salāh in the courtyard of Madrasah Miftāhul 'Uloom in Jalalabad, India.

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‘Allāmah Muḥammad Yûsuf Binnorî رحمه الله

The Indian sub-continent became famous in the fourteenth century of Hijrah for its large number of Ulamā and Muhaddithīn who served Islam in different fields like education, publication, propagation and da’wah. From amongst these Ulamā, one was the Muhaddith of his time, Allāmah Sayyid Muḥammad Yûsuf Binnorī رحمه الله. He served the cause of Islam for approximately half a century. Thousands of students graduated under his guidance or under the guidance of his students.

Early Life

‘Allāmah Binnorī رحمه الله was born in a village near Mardan[1] in North Pakistan on 6 Rabī’uth-Thānī 1326 A.H. (1908 A.D). His great grandfather, Sayyid Ādam رحمه الله lived in Binnor, in the district of Ambalah in India. The family name is thus related to this village. He was brought up in Peshawar and Kabul, the capital city of Afghanistan where his paternal grandmother was from the royal family.

Education

He learnt the Qur’ān and primary Islamic education under his father’s guidance, Moulānā Sayyid Muḥammad Zakarīyā رحمه الله, his maternal uncle, Sheikh Fadl Samdānī رحمه الله and the ‘Ulamā of Peshawar and Kabul. Sheikh ‘Abdul Qādīr Afghānī رحمه الله and Sheikh Muḥammad Sāleh Afghānī رحمه الله were two of his important teachers. Allāmah Binnorī رحمه الله

[1] Mardan is a city Khyber Pakhtunkhwa Province, Pakistan. It is approximately 60km from Peshawar and 148km from Islamabad, the capital.

developed a taste for Arabic literature and he developed a keen ability in the language.

He subsequently travelled to Dārul ‘Uloom Deoband to continue his higher studies in Tafseer and Hadīth. There he benefitted tremendously from the likes of ‘Allāmah Shabbīr Aḥmad ‘Uthmānī رحمه الله and ‘Allāmah Kashmīrī رحمه الله. He remained with the latter for most of the time and travelled with him extensively.

When ‘Allāmah Kashmīrī رحمه الله went to Dabhel, Moulānā Yûsuf Binnorī رحمه الله accompanied him and eventually became the Sheikhul Hadīth of Jāmi’ah Islāmīyah. He was appointed the chairman of Jamiatul Ulama of Gujrat while he was also a member of the Auqāf Committee of Bombay.

Career

He spent four years in Peshawar in politics under the banner of the Jam’īatul ‘Ulamā. Shortly thereafter he left politics in order to spend his time in the educational field.

At the Conference of Palestine in Cairo in 1938, he assisted Muftī Kifāyatullāh رحمه الله in drafting the resolutions. Whatever was subsequently published in the media was from the pen of ‘Allāmah Binnorī رحمه الله.

The ‘Ulamā of Pakistan, in particular ‘Allāmah Uthmānī رحمه الله and Sheikh Badre Ālam رحمه الله encouraged him to emigrate to Pakistan. He complied with their request in January 1951. He was appointed Sheikhut Tafseer at Tando Allahyar in Sindh. After three years he moved to Karachi where he established the world-renowned Jāmi’atul ‘Uloomil Islāmīyah. Thousands of students from all over the world came and studied at this magnificent institute which will remain a lasting memory of its founder.

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'Allāmah Binnorī رحمه الله worked feverishly against all the deviant sects especially the sect of Ināyatullāh Mashriqī, Ghulam Ahmad Parwez, Dr. Fadlur Rahmān, Maududi and the Qadiyanis.

Proficiency in Arabic

Allāmah Binnorī رحمه الله was blessed by Allah with extreme eloquence especially in Arabic. One who studies his works in Arabic will immediately witness the lofty pedestal on which he stood. Some of his works were: *Bughyatul Arīb, Nafhatul 'Ambar, Yatīmatul Bayān* and the world famous *Ma'ārifus Sunan* - a detailed commentary of Jāmi' Tirmidhī.

Demise

'Allāmah Binnorī رحمه الله passed away while attending an important Islamic gathering in Islamabad. This was the third of Dhul Qa'dah 1397 A.H. (17 October 1977). His body was taken to Karachi where Dr. 'Abdul Hayy رحمه الله performed the Janāzah Salāh. ❁

اللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدِ النَّبِيِّ الْأُمِّيِّ وَعَلٰى اٰلِهٖ وَسَلِّمْ تَسْلِيمًا

Moulānā Muhammad Ahmad Thānwī رحمه الله

Birth

Moulānā Muhammad Ahmad Thānwī رحمه الله was born in 1331 A. H. in Rajpur in the district of Saharanpur. He was from the progeny of 'Umar رضي الله عنه. His father, Moulānā Sa'īd Ahmad Thānwī رحمه الله was an officer at the Aligarh college. A year after Moulānā Muhammad Ahmad Thānwī's birth, his father passed away. He was then brought up by his mother and elder brother, Muftī Jamīl Ahmad Thānwī رحمه الله.

Education

He was initially admitted at the Madrasah Ashrafiyyah of Thanah Bhawan where he experienced the company of Hadrat Hakīmul Ummat رحمه الله. Later on, he was admitted to Madrasah Mazāhirul 'Uloom in Saharanpur where he completed all his Arabic and Islamic studies. He qualified in 1352 A.H. Among his teachers were Moulānā 'Abdur Rahmān Kāmilpûrī, Moulānā 'Abdul Latīf, Moulānā Asadullāh and Sheikh Zakarīyyā رحمهم الله.

Teaching

After qualifying, he spent many years teaching at Mazāhirul Uloom. At the suggestion of his brother, he thereafter taught at Chondah in Siyalkot. He subsequently taught hadīth at Jāmi'ul 'Uloom in Kanpur. He remained in Kanpur till the establishment of Pakistan. During his stint at Kanpur, he established a spiritual contact with Hadrat Thānwī رحمه الله. Just before Hadrat Thānwī's demise, he said to Khājah 'Azīzul Hasan رحمه الله, "I would have granted permission (*khilāfat*) to Molwī Muhammad Ahmad but he

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is still young." The statement speaks volumes about the lofty status of Moulānā Muḥammad Aḥmad Thānwī رحمه الله

Political Career

He also assisted the 'Ulamā like Moulānā Ẓafar Aḥmad 'Uthmānī رحمه الله and Muftī Muḥammad Shafī' رحمه الله in the creation of Pakistan. After Pakistan was established, he settled in Sukkur. Initially he was involved in business, but later turned to teaching. He established "Madrasah Ashrafiyyah" in 1374 A.H. (1955) in Sukkhur which exists till today. He played a great role in promoting Dīn in the province of Sindh. He delivered talks everywhere and brought an awakening among the masses. He travelled extensively for the sake of religious gatherings and the propagation of Dīn.

Demise

Due to his excessive travels, his health deteriorated. During this period, he was involved in a collision with an auto-rickshaw in Karachi and broke his hand. He was admitted to hospital for a lengthy period. Eventually he suffered a heart attack and passed away on 7 Muḥarram 1397 A.H. (29 December 1976). Thousands of 'Ulamā attended his janāzah which was led by Dr. 'Abdul Ḥayy رحمه الله, the khalifah of Ḥaḍrat Thānwī رحمه الله. He was laid to rest next to Moulānā Shāh 'Abdul Ghanī Phûlpûrī رحمه الله in Karachi.

Moulānā Abul Ḥasan 'Alī Nadwī رحمه الله

One of Moulānā Abul Ḥasan 'Alī Nadwī's greatest feats and which is regarded as an achievement of *tajdīd* (revival) by some scholars was to study with in-depth insight, the history of the rise and decline of nations. He addressed the Muslims of each Muslim country, laid bare their deficiencies and chalked out a plan to remedy the situation.

Early Life

Moulānā Abul Ḥasan رحمه الله was born in an extremely pious and noble family on 6 Muharram 1332 A.H. (15 December 1913) in a village of Rai Bareilly, India. This village was previously a centre for tauhīd, sunnat and jihād for several centuries. The family that inhabited this village was very meticulous in ensuring that they only partake of ḥalāl food. Moulānā Abul Ḥasan's father, Ḥakīm Sayyid 'Abdul Ḥayy رحمه الله, who was exceptionally pious, always took special precautions that not a single grain of doubtful food enter the house.

Moulānā Abul Ḥasan رحمه الله began his studies at the age of four under the careful guardianship of his uncle, Moulānā 'Azīzur-Raḥmān رحمه الله. Even during his childhood, he was not inclined to play and amusement but instead developed a keen interest in reading books. The entire family was enveloped in the desire for literature. Whatever few coins the children were given as gifts were used to buy books.

Moulānā Abul Ḥasan رحمه الله experienced very little of his father's compassion because the latter passed away in 1341 A.H. (1923) when the former was not even ten years old. Although he was a *ḥakīm* (physician), his father used to

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spend most of his time in writing '*Nuzhatul Khawāṭir*' – a voluminous work on the biographies of Muslim scholars of India.

Due to no adult male being in the house, Moulānā Abul Hasan ﷺ was brought up by his mother who saw to his nurturing in the correct manner. Although she was extremely compassionate, she never tolerated him missing his salāh or oppressing the children of the servants. She supplicated earnestly to Allah ﷻ to make her son fulfill all her dreams. Her supplications were proverbial in the family. Sometimes she would spend hours supplicating to the extent that her scarf would become wet due to her excessive weeping.

Education

During this period of history in India, Arabic was only taught so that one could understand the essential aspects of Jurisprudence and Theology. There was no perception of mastering the language at any level. All efforts were spent in Persian. Moulānā's elder brother, Moulānā Hakīm Doctor Sayyid 'Abdul Alī ﷺ, who himself was an expert in Persian, foresaw the coming decline of Persian and therefore made Moulānā Abul Hasan ﷺ stop his Persian studies and concentrate in Arabic. Coupled with his Arabic studies, he also made him start an English reader.

Moulānā 'Abdul Alī ﷺ made such an arrangement for his brother's Arabic studies, that one can only regard it as being divinely inspired. He handed Moulānā Abul Hasan ﷺ over to an expert Arabic teacher of the time, Sheikh Khalīl Ibn Muhammad Yamānī ﷺ. The Sheikh ﷺ paid special attention to his beloved student and made him excel in the language. He also studied Arabic Grammar and

Morphology under Moulānā 'Azīzur-Rahmān ﷺ and Moulānā Sayyid Talha ﷺ.

During these days, Moulānā Abul Hasan ﷺ studied many important books of Urdu literature. He was greatly impressed by Allāmah Shiblī's '*Al-Fārûq*' and '*Âbe-Hayāt*'. The book '*Gule-Ra'nā*' granted him tremendous ability in the field of Urdu poetry and the history of Urdu poets. Moulānā Abul Hasan ﷺ once mentioned that very few books made such a deep impact on his mind as the book of Qādī Sulaimān Mansûrpûrī ﷺ, '*Rahmatul-lil-Ālamīn*'. It was around 1926 when Moulānā Abul Hasan ﷺ had the opportunity of seeing and hearing Moulānā Muhammad Alī Jouhar ﷺ and Moulānā Abul Kalām Āzād ﷺ, who used to come to Lucknow on different occasions to address religious or political gatherings.

In Lahore

In June 1929, at the invitation of his uncle, Moulānā Talha ﷺ, Moulānā Abul Hasan ﷺ went to Lahore, the intellectual and cultural hub of the Indian subcontinent at that time. There he met all the leading personalities amongst whom Moulānā Ahmad 'Alī Lāhorī ﷺ was the most prominent.

Moulānā ﷺ continued with his secular education with a view to complete the B.A. but at the insistence of his mother, terminated all his secular pursuits. However, he had learnt sufficient English to enable him to study books on Islam and history texts.

On his return from Lahore, he studied hadīth under Moulāna Haydar Hasan Khān ﷺ, the Sheikhul Hadīth of Nadwatul 'Ulamā. He studied Sahīh Bukhārī, Sahīh

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Muslim, Abû Dāwûd and Tirmidhī, word for word under him for a period of two years.

'Allāmah Taqīud-dīn Hilālī رحمه الله, the master of Arabic, arrived at Nadwah in 1930. Moulānā Abul Hasan رحمه الله took maximum benefit from him and mastered the art of writing and translating from him. 'Allāmah Taqīud-dīn رحمه الله sent Moulānā Abul Hasan's Arabic article on Sayyid Ahmad Shahīd رحمه الله to 'Allāmah Rashīd Radā رحمه الله, the editor of *Al-Manār* in Egypt. The latter not only published the article but also published it as a separate booklet. This alone was sufficient testimony of the teenager's expertise in Arabic for 'Allāmah Rashīd Radā رحمه الله was extremely scrupulous in accepting any article for his journal. Moulānā Abul Hasan رحمه الله was 16 at the time.

Moulānā 'Abdul 'Alī رحمه الله was very innovative and found new ways of exposing Moulānā Abul Hasan رحمه الله to varied ideas and writings. He emphasized studying the books of Ibn Taymīyyah, Ibn Qayyim and Shāh Walīullāh رحمهم الله. Added to this, he would read all the available Arabic newspapers which his brother used to receive. This gave him an added impetus in his Arabic writing.

Acting on the advice of Moulānā Lāhorī رحمه الله, Moulānā Abul Hasan رحمه الله went to Dīnpûr in 1931/2 where he took the pledge on the hands of Hadrat Khalīfah Ghulām Muhammad رحمه الله, a noble saint of his time.

In Deoband

In 1932, he spent several months in Deoband where he learnt a tremendous amount from Moulānā Husain Ahmad Madanī رحمه الله and Moulānā I'zāz 'Alī رحمه الله. During December of the same year, he travelled to Lahore to attend

the Qur'ānic lessons of Moulānā Ahmad 'Alī Lāhorī رحمه الله. Moulānā Abul Hasan رحمه الله completed the course and passed the examinations with the highest number of marks. At the indication of Hadrat Lāhorī رحمه الله, he returned to Lahore in 1934 to spend time in his company. He spent 3 months there under very difficult conditions only spending his time in dhikr and recitation of the Qur'ān. It was during this year that he was appointed as an ustadh at Nadwah to teach tafseer and literature. In his first year of teaching, he married Sayyidah Tayyibun-nisā, the granddaughter of Hadrat Shāh Diyāun-Nabī رحمه الله.

Career

Moulānā Abul Hasan رحمه الله was still only 23 years old when he wrote in 1936, one of his masterpieces on the life of Sayyid Ahmad Shahīd رحمه الله. This book was very well received when it was printed in 1939. It made him very famous.

While he was teaching at Nadwah, Moulānā رحمه الله wrote several Arabic textbooks which were so beneficial that they were included in the syllabi of many institutes in India and abroad. Amongst some of these textbooks were *Al-Mukhtārāt, Al-Qirā'atur Rāshidah* and *Qasasun-Nabīyīn.*

Travels

Towards the end of 1939 Moulānā Abul Hasan رحمه الله, together with Moulānā Manzûr Nu'mānī رحمه الله undertook a journey to Saharanpur, Raipur, Delhi and other centres of learning in order to acquaint themselves with the work of propagation on a collective scale. On this journey they met people like Moulānā 'Abdul Qādir Raipûrī رحمه الله and Moulānā Muhammad Ilyās رحمه الله. Hadrat Raipûrī رحمه الله

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became closely attached to Moulānā Abul Ḥasan رحمه الله and later conferred the mantle of khilāfat on him in 1948.

Tabligh

Moulānā Abul Ḥasan رحمه الله became acquainted with the work of tablīgh and became a very close acquaintance of Moulānā Muḥammad Ilyās رحمه الله. He delivered talks in many ijtimās and went out frequently with jamā'ats for tablīgh. He played a major role in introducing the work of da'wah to the Arab countries. He also wrote letters to the leaders of the Arab countries informing them of the deficiencies prevalent there and the steps to be taken to remedy the situation.

Moulānā Abul Ḥasan رحمه الله at one stage joined the organisation of Moulānā Maududi but left it later on due to its retrogression and the errors caused by Maududi himself. He explained his position very clearly in a book "*Aṣre Hāzir me Dīn kī Tafhīm wa-Tashrīḥ*".

Some Publications

At the age of 30, Moulānā Abul Ḥasan رحمه الله wrote one of his best books in Arabic "*Mā Zā Khasiral Ālam*" which he himself translated into Urdu. This book was revolutionary and was well embraced by scholars throughout the world. It introduced Moulānā رحمه الله to the Arab world just as his book, "*Sayyid Ahmad Shahīd*" introduced him in India. More than a hundred editions of the book have been published and some eminent Arab authors have written forewords for it. Many of his books have been translated into several languages.

Organizations

After perceiving the necessity to correct the beliefs and religious and cultural practices of the Muslims, he

established the '*Majlis Tahqīqāt wa Nashrīyāte Islām*' in 1959 of which he was elected the chairman. This body did sterling work for the service of Islam.

After the partition of India, there was a tremendous chasm created between the Muslims and Hindus and this frequently led to ethnic clashes. In order to overcome this problem, Moulānā Abul Ḥasan رحمه الله established the organization, '*Payāme Insānīyat - Message of Humanity*' in Ilahabad in 1974. This organization achieved extensive success in its field.

The King Faisel Award

When Moulānā Abul Ḥasan رحمه الله was granted the King Faisel Award in 1980, he gave half the money to the Afghan refugees, one quarter to Jamā'at Taḥfīẓul Qur'ān and one quarter to Madrasah Soulatīyah in Makkah.

After the demise of Qārī Tayyib رحمه الله, Moulānā Abul Ḥasan was appointed the head of the All India Muslim Personal Law Board in December 1983. He remained on this portfolio till his demise.

Moulānā Abul Ḥasan رحمه الله visited most of the Muslim countries from Malaysia in the east to Morocco in the west. Wherever he had the opportunity, he conveyed the message of Dīn. He became an internationally recognized figure and was accepted by all schools of thought.

Demise

Moulānā رحمه الله first suffered from gout in 1960. His brother treated him at that time and the pain was relieved. From 1990 onwards when the illness recurred, he could barely

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place his feet on the ground due to the excruciating pain. During his final illness, he completed the final volume of his autobiography, *'Kārwāne Zindagī'*. Moulānā رحمه الله finally bid farewell to this temporary abode on 22 Ramadān 1420 (31 December 1999). Moulānā Muhammad Rābi' Nadwī رحمه الله performed the janāzah salāh. Janāzah Salāh in absentia was performed in both Makkah and Madīnah. It is approximated that about 3.5 million people performed the salāh in both the harams. ✿



Moulānā Qārī Muhammad Tayyib رحمه الله

Birth

Moulānā Muhammad Ahmad Qāsimī رحمه الله [1346 A.H], the son of Moulānā Qāsim Nānotwī رحمه الله was a great scholar of Islam. He was the principal of Dārul Uloom Deoband for forty years. Initially he had two sons and a daughter who passed away in their infancy.

Thereafter, for a long period, he had no offspring. The elders of Dārul Uloom were concerned because they wanted the progeny of Moulānā Qāsim Nānotwī رحمه الله to continue. Moulānā Abdus-Samī' رحمه الله, an ustādh at Dārul 'Uloom, said that Sheikhul Hind رحمه الله called him one day and told him to go to Fatehpûr to a saint whose du'ās were accepted in respect of children. Sheikhul Hind رحمه الله told him to request the saint to supplicate for Moulānā Muhammad Ahmad رحمه الله. Moulānā Abdus-Samī' رحمه الله did as he was requested. The saint asked him to come the next day.

When Moulānā Abdus-Samī' رحمه الله went to see him the next day, the saint said that he had supplicated and that his du'ā had been accepted. He also remarked that he was given the glad tiding that Moulānā Muhammad Ahmad رحمه الله would have a son who would become a hāfiz, qārī, ālim and a hājī. The du'ā manifested itself in the form of Qārī Muhammad Tayyib رحمه الله who was born in Jumādath-Thāniyah 1315 A.H. (1897) in Deoband. His ancestral tree links up with Sayyidinā Abû Bakr رضي الله عنه. His grandfather, Hujjatul Islam, Moulānā Muhammad Qāsim Nānotwī رحمه الله was a famous saint and scholar of the Islamic world who laid the foundation of Dārul 'Uloom Deoband in 1867.

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Education

Qārī Tayyib رحمه الله was admitted to Dārul 'Uloom in 1322 A.H. All the great elders attended his admission ceremony where *Bismillāh* was recited to commence his education. He was seven years old at the time. Qārī 'Abdul Wahīd Khān Ilāhabādī رحمه الله was chosen for the task of teaching him the recitation of the Holy Qur'ān. He completed memorizing the Qur'ān at the tender age of eleven in 1326 A.H. He had a loud and melodious voice from his youth and the teachers would listen with great enthusiasm to his recitation. Moulānā Rashīd Ahmad Gangohī رحمه الله used to call him to recite the Qur'ān. Hadrat Gangohī رحمه الله was extremely pleased with his recitation and would make plenty of du'ās for him.

From amongst his mentors were 'Allāmah Kashmīrī, Muftī 'Azīzur-Rahmān 'Uthmānī, Moulānā Habībur-Rahmān, 'Allāmah Shabbīr Ahmad 'Uthmānī and Moulānā Asghar Husain رحمهم الله. Qārī Tayyib رحمه الله said that he procured the enthusiasm for hadīth from his father who had an expert ability in explanations. He obtained the ability to explain the meanings of the ahādīth from 'Allāmah Kashmīrī رحمه الله and the style of expressing the laws (*masāil*) from 'Allāmah Shabbīr Ahmad 'Uthmānī رحمه الله who was most eloquent. He qualified in 1337 A.H. (1918).

Qārī Tayyib رحمه الله also had an interest in self defence and military tactics which he learnt from a pious saint, Amīr Shāh Khān.

Spirituality

In 1339 A.H. he took *bay'ah* (pledge of allegiance) at the hands of Sheikhul Hind رحمه الله when the latter was just released from Malta. Sheikhul Hind رحمه الله passed away five

months later. Qārī Tayyib رحمه الله then turned to 'Allāmah Kashmīrī رحمه الله for spiritual guidance. The latter did not make Qārī Tayyib رحمه الله take *bay'ah* but continued guiding him. Moulānā Habībur-Rahmān 'Uthmānī رحمه الله suggested to Qārī Tayyib رحمه الله to take *bay'ah* at the hands of Hadrat Thānwī رحمه الله which he did. In 1350 A.H. Hakīmul Ummat, Hadrat Thānwī رحمه الله conferred the mantle of khilāfat on him.

Services to Dīn

When Qārī Tayyib رحمه الله first went to Bombay, the Ahle Bid'ah (innovators) spread allegations against him and labeled him the worst kāfir since he was related to all the elders of Deoband due to being their student or being related to them.

Coincidentally, when he delivered a talk, more than 30000 people attended it. He spoke for approximately three hours and during this period, he completely overwhelmed the audience. After this speech, he was invited to all parts of Bombay to deliver talks especially in areas where the opponents were very vociferous against the 'Ulamā of Deoband. This series of talks lasted for 29 days. Large crowds attended his talks and Moulānā Ibrāhīm Balyāwī رحمه الله conferred the title of "*Fātih Bombay*" (the conqueror of Bombay) to Qārī Tayyib.

The condition of the people of Bombay before this was such that if any Deobandi Ālim visited any musjid, they would wash the musjid after his departure. After Qārī Tayyib's programmes, the people who pointed a pistol at Moulānā 'Abdush-Shakûr رحمه الله threateningly, now took *bay'ah* at the hands of Qārī Tayyib رحمه الله and repented from all their evil acts.

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He was appointed the vice chancellor of Dārul Uloom in 1341 A.H. during his teaching days. Then in 1348 A.H. he was appointed the chancellor. During his tenure as the chancellor, Dārul 'Uloom progressed tremendously.

Besides his service to Dīn in the form of teaching, he was an outstanding orator. His talks became popular from his student days. He could easily speak on any Islamic subject no matter how intricate for two to three hours without any hesitation. His speciality was in unveiling the secrets of Sharīah.

From among his contemporaries were Muftī Shafī ﷺ, 'Allāmah Idrīs Kāndhelwī ﷺ and Moulānā Badre Ālam Mīrthī ﷺ.

He penned many works some of which are: *Science and Islam*, *Talīmāte Islām, The Philosophy of Salāh* and *Tarīkh Dārul 'Uloom Deoband*. His *Mawā'iz̲* and *Majālis* have also been published.

Demise

During his last hours, Muftī Sa'īd Ah̲mad and Moulānā Sālim were present. Qārī T̲ayyib ﷺ was completely at ease. There was no sign of any tension on him nor was there any groaning. Moulānā Muhammad Ishāq ﷺ, the proprietor of Kutub Khānah Rahīmīyah came during the final moments when Hakīm Mahmûd was asking Qārī T̲ayyib ﷺ about his condition and the latter was replying. This indicates that he was at some ease. Hakīm Mahmûd placed his hand on Qārī T̲ayyib's stomach to make a diagnosis. The latter breathed for about one and a half minutes and then passed away. The people that were present did not even realize that he had left this world. This was in the month of Shawwāl 1403 A.H. (July 1983).

Moulānā Muhammad Ayyub A'zami ﷺ

Sheikhul-Hadith Moulānā Muhammad Ayyub A'zami ﷺ served as Sheikhul-hadith in Dabhel for twenty years. Sheikh A'zami was a scholar of a very high calibre, an excellent teacher, a master in the science of hadith and a sufi.

Birth and lineage

Moulānā A'zami was born in Shawwal 1319 A.H. (1902 C.E.) at Mau Nat Bhanjan in the district of Azamgarh, India.

There were many scholars and sufis in this family-Moulānā Ismatullah, 'Abdul-Hakeem, Moulānā Safi'ullah, Moulānā Muhammad Zahir. These great personalities are mentioned in the books *Nuzhat al-Khawatir* and *Tadhkirah 'Ulama Hadhaz Zaman* by Yunus Balgrami.

Education

Moulānā's elementary education, learning to recite the Qur'an and Urdu was done at home. Thereafter for Persian and basic Arabic, he went to Mehella Aurangabād in Mau. There was a small madrasah in the compound of Hakim Moulānā Muhammad 'Umar ﷺ. His teacher was Moulānā 'Abdur-Rahman Aurangabadi ﷺ.

Thereafter he went to study under Moulānā 'Abdul-Ghaffar Mauwi ﷺ in the district of Balya[1] where the madrasah was. He studied here for approximately a

[1] Balya is a village in the region of Madhya Pradesh in India.

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year. Moulānā 'Abdul-Ghaffar was a prominent student of Moulānā Rashid Ahmad Gangohi رحمه الله.

He then proceeded to Madrasah Mazharul-'Uloom in Benares under the tutorship of Moulānā Amanullah رحمه الله. Moulānā Amanullah was one of the high-ranking students of Moulānā 'Abd al-Hayy Lucknowi رحمه الله. Moulānā stayed here for about two years. He studied *Kafiyah, Sharh al-Jami', Kubra, Sughra, Mizan, Mantiq, Sharh al-Tahzib*, etc. here under Moulānā Amanullah.

In Darul-'Uloom Deoband

After these stages, his father sent him to Darul-'Uloom Deoband at a tender age and he stayed here for many years. He studied the various sciences and textbooks under the teachers of Darul-'Uloom Deoband: Allamah Balyawi, Moulānā I'zaz Ali, Moulānā Abdus-Sami', Moulānā Rasul Khan, and others.

While studying *Sharh al-Jami'* he, along with other students, attended the lessons of Shaykhul-Hind Moulānā Mahmud al-Hasan رحمه الله on the Sunan of Imam Tirmidhi. Shaykhul-Hind was about to embark on his journey to Hijaz and commenced the teaching of this book for the sake of blessings. He studied up to the second last year and returned later for the final year studies.

Moulānā stayed for four years by Moulānā Majid Ali Jaunpuri to study the famous and current books of Logic and Philosophy.

Return to Darul-'Uloom Deoband

After completing the study of logic and philosophy, he returned to Deoband. He now entered the final year.

Shaykhul-Hind had not as yet returned from his imprisonment in Malta. Subsequently Allamah Anwar Shah Kashmiri رحمه الله filled his place. Sheikh A'zami studied Sahih al-Bukhari under this great personality.

He studied Sunan an-Nasai and Sahih Muslim under Allamah Shabbir Ahmad Uthmani رحمه الله and Sunan Abu Dawud by Moulānā Sayyid Asghar Husayn رحمه الله. Muwatta Imam Muhammad and Muwatta Imam Malik were taught by Mufti Azizur-Rahman رحمه الله. This was in the Islamic year 1338 A.H. (1920 C.E.).

Hifz of the Noble Qur'an

Once, when returning from Calcutta in Ramadan, there was no one to perform the Tarawih prayers at the local masjid. Sheikh A'zami was not a hafiz at that time. His maternal cousin, Hafiz Muhammad Hasan memorized one juz daily and led the Tarawih prayers on the first fifteen nights. Sheikh memorized one juz a day and led Tarawih on the second fifteen nights! Thereafter, he completed the hifz of the Noble Qur'an and led Tarawih for thirty-three years.

Teaching

Madrasah 'Aliyah

When the Khilafah movement subsided and conditions normalized, Moulānā A'zami now had the desire to teach. Coincidentally, there was a vacancy for a chief teacher (*sadar mudarris*) at Madrasah Aliyah near Calcutta. He was appointed in this position. He started teaching the major books of the sciences. He was still young at this time and his beard and moustache were just starting to grow. This madrasah had teachers with white beards teaching for many years. Therefore, for him to fulfil the post of chief teacher

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(at such a young age, with older teachers present) was not easy. He became uneasy and agitated, but he made du'a unto Allah Most High and worked hard. In a short time, they placed their trust in him and both teachers and students expressed their love and respect for him.

He stayed here for five years and two groups of students qualified in this time. Through divine aid, he was granted acceptance and recognition. Due to unsuitable climatic conditions, he became ill and had to leave the madrasah. He returned home.

Anjuman Islamiyyah – Dewriya

Not long after that, the principal of Anjuman Islamiyyah Hakim Alimullah and Moulānā Abu Bakr Ghazipuri visited him at home and urged him to accept the post of chief teacher (*sadr mudarris*) at the madrasah. He served here for three years and taught Sahih al-Bukhari to a huge class. Among this class were Hakim Mustafa Ghazipuri and Moulānā Hidayatullah Ma'rufi.

Madrasah Miftah al-'Uloom

During this period, Madrasah Miftahul-Uloom was established in Mau,[1] Azamgarh. Moulānā Imamud-Din Punjabi رحمه الله who was a khalifah of Moulānā Fadlur-Rahman Ganj-Muradabadi رحمه الله, established it. This madrasah was situated in Ilahdad Pura, the locality of Moulānā A'zami. Moulānā A'zami began teaching at Miftah al-'Uloom.

The trustees of the madrasah compelled him to take over the running and administration of the madrasah. Against his will, he was forced to accept this position.

[1] Mau is one of the districts of Uttar Pradesh state of India. It is approximately 310km from Lucknow.

He served Miftahul-Uloom in this position for thirty-four years. During his period of administration, the madrasah progressed greatly. The roll of the madrasah increased rapidly to four thousand. No other madrasah had such a huge roll at that time. This was the fruit of his effort and sincerity.

During this period, he travelled to many places for the purpose of soliciting funds for the madrasah. He also delivered lectures inviting the people towards religion. He wrote many articles and essays.

He delivered tafsir (exegesis) of the Qur'an lessons in the Jami' Masjid of Mau. It took him nineteen years to complete it. At the completion of the tafsir, to express his happiness, he invited people for a meal.

Moulānā A'zami possessed a beautiful voice and a unique style of lecturing and teaching. Once he was invited to lecture at a madrasah in Yusufpur, Muhammadabad. Due to his melodious voice, the audience insisted that he first recite a ruku from the Holy Qur'an before lecturing. His melodious voice remained with him till the end.

After being relieved of the responsibility of administration, he remained for seven more years at Miftahul-Uloom and served as chief teacher (*sadar mudarris*) and Sheikhul-hadith.

During this period, Moulānā Habibur-Rahman and Moulānā 'Abdul-Latif left Miftah al-'Uloom to study the MLA course. During their absence, Moulānā A'zami had to fill their places and taught Sahih al-Bukhari and Tirmidhi for seven years. A difference of opinion developed with the administration during this

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period. Moulānā Wasi'ullah (may Allah have mercy on him) visited Mau and Moulānā A'zami became bay'at to Moulānā Wasi'ullah. He sought advice from Moulānā Wasi'ullah regarding the situation at the madrasah.

Moulānā Wasi'ullah advised him to resign from the madrasah and maintain silence. By doing this, "Your income will not decrease, nor your dignity and honour." He practiced on this advice and returned home.

He was also approached and offered the position of *sadar mudarris* at Darul-'Uloom Deoband, but he did not accept this position.

The Tablighi Jamat

He was also linked to the tabligh movement of Nizamuddin. Holding the position of amir (leader) of the jama'at in his area, he drew people to the work of tabligh. These were the initial years of the Tablighi Jam'āt and people were not acquainted with the work.

In Nadwatul-'Ulama – Lucknow

After leaving Miftahul-Uloom, he taught at Nadwatul-Ulama Lucknow as Sheikhul-hadith for approximately two years.

During this period, he went for Hajj. During Hajj, he met the Principal of Jami'ah Dabhel and Moulānā Qari Muhammad Tayyib in Makkah. Qari Tayyib said to him: "Ta'leemud-Din (Jami'ah Dabhel) is our madrasah. If you go there and accept the post of sadar mudarris, it will please me greatly." He accepted

immediately in Makkah, and after his return, proceeded to Dabhel.

In Dabhel

He started at Dabhel in 1384 A.H. (1964 C.E.) and remained as Sheikhul-hadith and sadr mudarris there till the end of his life. Hundreds of students qualified under him during his twenty years in Dabhel.

Concern for the Hereafter

Once just prior to the Jami'ah closing at the end of the year, Sheikh was busy packing his bag in preparation for return home to Azamgarh and was extremely happy Azamgarh is approximately two thousand kilometres from Dabhel. A student who was very free and close to Sheikh, walked into the room and, Sheikh, while expressing joy and laughing, told the student he was preparing to go home. All of a sudden, Sheikh started weeping. The student was surprised at this sudden change and inquired about the reason. Due to excessive sobbing, Sheikh could not speak for a while. The student kept on asking until finally Sheikh said: "A thought suddenly struck me that you are preparing to go home and you are so happy, but what preparations have you made for the hereafter? I realise that I have made no preparations. This sudden thought made me cry."

Writings

Sheikh A'zami wrote an Urdu translation and commentary on 'Allamah Ibn Hajr's *Al-Targhib Wa 'l-Tarhib*. He also wrote an Arabic commentary on *Sunan al-Tirmidhi* based on the lessons of 'Allamah Anwar Shah Kashmiri. He also wrote a lengthy article on Ramadan for the periodical *Al-*

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'Adl, which was published. He also wrote on the fitnah (dissension) during the time of Fatima Jinnah in 1956, which was also published. He had also prepared a book exposing the beliefs of the Barelwi sect. He had all these manuscripts with him in a bag while travelling to Dabhel. Unfortunately, this bag got stolen while on journey and these manuscripts were never published. He also had a beautiful and clear script. It was said that every letter of his writing would shine like a pearl.

Final sickness and demise

Moulānā A'zami returned home (Azamgarh) on the 11th of Sha'ban after the annual jalsa. He was suffering from piles. He developed a fever just prior to the month of Ramadan, which resulted in even more weakness. He was now hardly eating. Finally, towards the end of Ramadan he underwent a piles operation. He was now considered to be out of a critical condition.

On the day of Eid, he was preparing to leave the house for the Eid salah when all of a sudden he experienced a severe pain in his chest. Because of this pain, he could not attend the Eid salah.

The chest pain did not cease completely but still recurred occasionally. His final time was drawing close and without being prompted, he started the dhikr of the Kalimah Tayyibah. On Friday 6 Shawwāl 1404 A.H. (6th July 1984 C.E.), this servant of Allah who had served the religion for approximately sixty-five years, left this worldly abode.

Moulānā Muhammad Wasi'ullah رحمه الله

Birth

Moulānā Shah Wasi'ullah رحمه الله was born in Fatehpur, India in 1314 AH (1897 CE). By the age of twelve, he completed *hifz* (memorization) of the Noble Qur'an and began studying elementary Arabic and Persian at home.

He took admission at Darul-'Uloom Deoband in 1328 AH (1910 C.E.) and qualified in 1335 AH (1917 C.E.). Among his teachers were 'Allamah Anwar Shah Kashmiri, 'Allamah Shabbir Ahmad 'Uthmani, Moulānā Sayyid Asghar Husayn, etc.

Tasawwuf

He developed a spiritual link with Moulānā Thanwi during his student days and very swiftly passed through the stages of *suluk*. In a short while, he received khilafah from Moulānā Thanwi and became one of his senior khalifahs. Many turned to him for spiritual reformation after the demise of Moulānā Thanwi.

In Ilahabad

From Fatehpur he moved to Gaurakhpur[1] and from there to Ilahabad. He became very famous during his stay in Ilahabad. Many turned towards him, including the 'ulama, barristers, lawyers, judges, the rich, and the

[1] Gorakhpur is a city located along the banks of Rapti river in the eastern part of the Indian state of Uttar Pradesh. It is located near the Nepal border, 273 kilometres east of the state capital Lucknow.

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poor. His khanqah became a haven for those seeking proximity to Allah Most High. He would deal with each person according to the person's understanding and capability.

Mufti Muhammad Shafi' 'Uthmani رحمه الله has the following to say regarding Moulānā Wasi'ullah: "Moulānā Wasi'ullah is considered to be among the senior khalifahs of Moulānā Thanwi. Moulānā Thanwi granted him his special attention. From 1346 A.H. he regularly attended both the general majlis (*majlis 'ām*) and the special majlis (*majlis khās*).

One day while speaking very affectionately and lovingly about him, Moulānā Thanwi asked me, "Do you know him?" This stay in Thana Bhawan made me realize that my colleague Moulānā Wasi'ullah had excelled and surpassed me and it became a point of aspiration. At the same time, it made me remorseful over my procrastination. Thereafter I always held this friend who was also a classmate of mine in high esteem."

He passed away on 25 November 1967 while travelling by ship during a Hajj trip. He was buried at sea. May Allah have mercy on him. ❁



Moulānā Sarfaraz Khan Safdar رحمه الله

On the 5th of May 2009, the great researcher (*muhaqqiq*) and hadith scholar of our age, Moulānā Sarfaraz Khan Safdar رحمه الله passed away at the age of 98. Moulānā Sarfaraz Khan Ibn Nur Ahmad Khan Ibn Gul Ahmad Khan was born in 1914 (approximately 1332 A.H.) in the city of Mansehra,[1] in the North West Frontier Province of what is now Pakistan. He was a renowned researcher and scholar, a prolific writer, a lecturer in hadith and tafsir, and a master of Tasawwuf.

Early Studies

He completed his early studies in his hometown under Moulānā Ghulam Ghous Hazarwi and then traveled to Sialkot and Multan for further studies. There, he studied under Moulānā Ishaq Rahmani, a student of Mufti Muhammad Kifayatullah Dehlawi, and Moulānā Ghulam Muhammad Ludhianwi, an early student of Imam Anwar Shah Kashmiri. After completing elementary studies there, he enrolled at Jami'ah Anwarul-Uloom, Gujranwala, where he studied under Allamah Abdul-Qadir Khan Kambelpuri, also an early student of Moulānā Anwar Shah Kashmiri.

In Deoband

He later traveled to Deoband in 1939 along with his younger brother, Moulānā Sufi Abdul-Hamid Khan Sawati, and enrolled at Darul Uloom Deoband where he studied hadith under Shaykhul-Islam Moulānā Husain Ahmad Madani.

[1] Mansehra is a town located in the Khyber Pakhtunkhwa province of Pakistan. It is approximately 142km from Islamabad.

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It was Shaykhul-Islam who gave him the title "Safdar". He himself mentions that once he was late for the lesson for some reason. "I was piercing the lines of students to get to the front [of the class] where I used to sit. When my teacher Moulānā Husain Ahmad Madani saw me coming like that, he said, 'Safdar is coming.' All of the students started to smile. He then said, 'He is that Safdar who, by the will of Allah, will distinguish between truth and falsehood."

Allamah Sarfaraz Khan himself mentioned that during his stay at Deoband, students of hadith would hold speech competitions. After delivering a few speeches, he became well known as a great lecturer. Once Allamah Muhammad Anwar Sabri, a famous poet, heard him delivering a speech and said: "Where in the North West Frontier Province was this Abul-Kalam Azad born?"

Teachers

Other scholars whom he studied under at Deoband included Moulānā I'zaz Ali, the master of logic and dogma (kalam), Allamah Ibrahim Balyawi, Mufti Muhammad Shafi' Uthmani, Moulānā Abdul-Haqq Nafi' Gul, Moulānā Mufti Zainud-Din, Moulānā Abdush-Shakur Farangi Mahalli and Moulānā Abul-Wafa Shah Jahanpuri. His guide in tasawwuf was Moulānā Husain Ali Wanbacharan, a khalifah of the Naqshbandi Mujaddidi Sufi master, Khajah Muhammad 'Uthman Damani and a student of Moulānā Rashid Ahmad Gangohi. Among his contemporaries at Deoband were Moulānā Khan Muhammad, Mufti Rashid Ahmad Ludhianwi and Moulānā Muhammad Yusuf Palandri.

In Gujranwala

Sheikh Sarfaraz moved to Gujranwala, a town in the Punjab province of Pakistan, at the request of Chaudhry Fakhrud-

Din and Master Karam Din, and started to teach there. In 1955, he became a lecturer and teacher at Jami'ah Nusratul-Uloom, a madrasah founded by his brother. He went on to teach at Nusratul-Uloom for many years where he held the position of shaykhul-hadith.

Specialist

Moulānā was unjustly imprisoned in the early 1950s for his support of the Khatmun-Nubuwwah movement. This is when his writing career started. He was one of the most knowledgeable scholars of hadith in the Indian subcontinent and a specialist in polemics. His mastery of hadith and his ability to reference from memory was such that some would claim he was a hafizul-hadith.

During the height of the Khatmun-Nubuwwah movement, Moulānā Sarfaraz was leading a march, when a police officer suddenly drew a red line on the road and proclaimed that anyone who crossed the line would be shot. Moulānā stopped those present in the march and said, "Bear witness that I have passed the sunnah age of sixty-three, and I feel it my honour to spill my last drop blood for the finality of the prophethood. If I do not cross this line today, then what will be my answer tomorrow to my teacher, Moulānā Husain Ahmad Madani?" Moulānā Sarfaraz was then the first to cross the line.

Because of his well-researched writings, he quickly became known among scholars as muhaqqiqul-asr (researcher of the age) and the Imam of the Ahlus-Sunnah. This title was given to him with the consensus of scholars at Imam Ahlus-Sunnah conference in 1992 in Karachi.

About a month before his death on 2 April, 2009, Mufti Muhammad Rafi' 'Uthmani attended a conference at Al-

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Shari'ah Academy, Gujranwala, at the invitation of Moulānā Zahid ar-Rashidi, Moulānā Sarfaraz's eldest son. Mufti Rafi' 'Uthmani started his speech, after praising Allah, with these words: "...Moulānā Zahid ar-Rashidi is our much respected and noble elder. I have great attachment to Moulānā Sarfaraz Khan Safdar from my student days. When we were in the final year of hadith studies (*dourah al-hadith*), our teachers would tell us about the research (tahqiq) of Moulānā Sarfaraz Khan Safdar..."

His books were highly popular among scholars as well as laymen. Allamah Mufti Taqi Uthmani, in his preface to Sheikh Sarfaraz's *Al-Kalam al-Mufid fi Ithbat al-Taqlid*, wrote: "Moulānā Sarfaraz Khan Safdar is, with respect to his knowledge and nobility, and his spirit of research, a national treasure. We pray that Allah Most High preserves him for long in this state of beneficence. The services to Deen he has rendered through his pen, his works in affirmation of the true path and his knowledge-based criticisms of various modern schools of thought are a great asset to our educational and religious literature.

Moulānā's style of writing is such that whenever he mentions something, there is a huge collection of supportive references behind it, and every page of his book is decorated with those references. Every single piece of writing by your honorable self is a great resource of knowledge for students such as me (Mufti Taqi). For this reason, this most worthless one has, with great interest, collected all of your works and from time to time I make use of them during lectures..." (*Al-Kalam al-Mufid*, p.346-347)

His study was only next to that of Allamah Muhammad Yusuf Binnori, as he had more resources available. Moulānā Mufti Faqirullah, a khalifah of Shaykhul-Hind Moulānā Mahmudul-Hasan, said: "... I am

not sure that you possess all of the books that you have quoted from ... seems like you are writing from the library of Pir Jhanda or the library of Darul-'Uloom Deoband. Do you really have all these books? What more should I say..." (*Ahsan al-Kalam*, p.22-23)

Moulānā Sarfaraz penned the highest amount of books among Deobandi scholars after Moulānā Ashraf Ali Thanwi and Mufti Muhammad Shafi'. At times, the likes of Mufti Shafi', 'Allamah Binnori and Mufti Mahmud would ask him to write a book on a certain topic.

According to one estimate, Moulānā's tafsir students across the world number over forty thousand.

Books

His books include *Khaza'in as-Sunan* — a two-volume commentary on Sunan al-Tirmidhi, *Ahsan al-Kalam Mas'ala Fatiha Khalfal-Imam*, *Taskin al-Sudur fi Tahqiq Ahwal al-Mawta fi Barzakh wal-Qubur*, *Al-Kalam al-Mufid fi Ithbat at-Taqlid*, *Izalat al-Rayb 'an 'Aqidah 'Ilm al-Ghayb* and many others.

His lectures have recently been published in three volumes and are entitled *Khutbat Imam Ahlus-Sunnah*. His two tafsirs of the Qur'an, comprising 8 and 20 volumes, are in the process of being published. ✿



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Moulānā Muhammad Yûsuf Kandhelwī رحمه الله

Birth

Moulānā Muḥammad Yûsuf رحمه الله more popularly known as Haḍratjī was born on 25 Jumādal Ûlā 1335 A.H. (20 March 1917 in Kandhla, India. Kandhla was inhabited by a noble family whose ancestor was Sheikh Muḥammad Ashraf رحمه الله. This family produced eminent scholars like Muftī Ilāhī Bakhsh, Sheikh Abul Hasan, Moulānā Muzaffar Husain, Moulānā Nûrul Hasan, Moulānā Ismā'īl and Moulānā Muḥammad Ilyās رحمهم الله. Moulānā Muḥammad Yûsuf رحمه الله belonged to this very pious family.

Moulānā Muḥammad Ilyās رحمه الله, who was at that time teaching at Maẓāhirul 'Uloom in Saharanpur, kept his son's name Muḥammad Yûsuf.

Moulānā Muḥammad Yûsuf رحمه الله was brought up in the lap of pious women as the women of his family were known for being exceptionally devout and righteous.

Education

Moulānā Muḥammad Yûsuf رحمه الله memorized the Qur'ān at the tender age of ten. He first studied under his noble father and later completed his Islamic studies at Maẓāhirul 'Uloom. Among his teachers were Moulānā 'Abdul Laṭīf, Moulānā Manẓûr Aḥmad Khān, Moulānā 'Abdur Raḥmān Kāmilpûrī and Sheikh Zakarīyā رحمهم الله. He qualified in 1354 A.H.

Moulānā Muḥammad Yûsuf رحمه الله was fond of studying from a young age. He used to spend most of his time in studying and reading books. From his student days, he had the desire to write books on ḥadīth.

Da'wah

Moulānā Ilyās رحمه الله handed over the responsibilities of da'wah to him and advised him to pay full attention in this field. He consulted his elders and scholars and they all indicated that he should uphold this responsibility as they perceived great qualities in him.

Upon the death of his father in Rajab 1363 (July 1944), there was a revolutionary change in his life. The work of da'wah was deeply embedded in his soul and he became uneasy and restless. In spite of his pre-occupation with teaching and writing, he turned his full attention towards this important task. He endured tremendous hardships in this field and the work of tablīgh became his day and night pre-occupation. He would deliver long discourses in the length and breadth of the country, organizing ijtimā's and sending out jamā'ats to all places. He would get very little time to rest during the day or night.

The Arab Countries

Moulānā Muḥammad Yûsuf رحمه الله realized that the Arabs in reality, were the ones to uphold the work of da'wah before anyone else because Allah جل جلاله had chosen them before other nations. The blood of the Sahābah رضي الله عنهم flowed in their bodies – those Sahābah رضي الله عنهم who sacrificed their lives for the sake of Dīn. It was for this reason that he wanted the work of da'wah progress among the Arabs and in the cradle of Islam. He felt that if the work flourished in Arabia, it could easily spread throughout the world by

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means of the pilgrims who came from all corners of the earth.

Consequently, he first began making an effort at the ports of Karachi and Bombay among the prospective pilgrims. He travelled with the hujjāj on the ships and made programs of da'wah and ta'līm for them. He began sending 'Ulamā to Hijāz to resurrect the work there. Once the work gained a footing in Hijāz, the Arabs of the other countries became familiarized with the work and began requesting more jamā'ats. In this way, the work of da'wah was gradually introduced to the whole of Arabia. The first jamā'ats proceeded to Egypt, Sudan, Iraq, Jordan and Syria.

Hajj

Moulānā Muḥammad Yûsuf رحمه الله was blessed with the performance of ḥajj thrice. He performed his first ḥajj with his father, Moulānā Ilyās رحمه الله in 1356 A.H. and the second with the great Muḥaddith, Moulānā Ḥusain Aḥmad Madanī رحمه الله in 1374 A.H. During this journey, he was able to convene ijtimā's and meetings with the 'Ulamā. He performed his third hajj one year before his death in 1383 A.H. He sent out jamā'ats to all the towns and villages. The people turned towards him in great numbers. His discourses had a dynamic effect on the listerners. Twenty six jamā'ats were despatched to Europe.

Character

Moulānā Muḥammad Yûsuf رحمه الله had a radiant countenance with rays of attraction in his eyes. A person seeing him for the first time would think he was deeply engrossed in thought and he would be overawed by his presence. But very soon this awe would turn to affection and love.

He only spoke about matters of Dīn and he would also only listen to religious matters. His bosom was filled with sincerity and conviction. His knowledge was expansive, especially matters related to the time of Rasûlullāh عليه السلام and the Sahābah رضي الله عنهم. He was always pondering as if his heart was melting with grief and concern.

Specialities

Allah جل جلاله blessed him with many distinguishing characteristics not easily found in others. His involvement and attachment to inviting towards *īmān* was something rarely found in this era. His salāh was full of devotion while his du'ās were punctuated with engrossment. His knowledge of the Sahābah رضي الله عنهم was unsurpassed in this century. He was meticulous in following the sunnah and he had a deep and profound understanding of the Holy Qur'ān. His words had such a dynamic effect on the listeners that most of them would immediately reform their lives and improve their character.

Aspirations

Moulānā Muḥammad Yûsuf رحمه الله felt that merely having gatherings and studying books cannot themselves bring about major changes. Like his father, he was of the opinion that the pen cannot replace the feet. One had to make an effort by sacrificing and going out in the path of Allah جل جلاله, purifying one's soul and character, respecting the scholars, despatching jamā'ats, spending in the path of Allah, having circles of ta'līm, consulting and supplicating in order to achieve salvation.

Publications

In spite of his other activities, he wrote some important books especially in the science of ḥadīth. The most

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signigicant of his books was *Amāniul Ahbār*, the commentary of *Sharh Ma'ānil Āthār* of Imām Ṭaḥāwī. This was an excellent work published in four volumes and is a clear indication of the author's profound ability in the field of ḥadīth. Unfortunately he did not complete the book before his demise. The second important book he wrote was *Hayātus Sahābah* in three volumes. This work is ample testimony to his depth of knowledge about the sīrah of Nabī ﷺ and the history of the Ṣaḥābah رضي الله عنهم.

Demise

Moulānā Muḥammad Yûsuf رحمه الله began a long journey to Pakistan after his return from hajj in 1384 A.H. (1965). In recent history, such large gatherings were never witnessed before. He travelled to all the major cities of Bangladesh and Pakistan holding important ijtimā's wherever he went.

Due to his continuous travels and discourses, his health suffered adversely. His voice was affected and he developed a fever. In spite of all these adversities, he continued toiling and inviting people towards the truth. When he was in Lahore, his condition deteriorated until he finally passed away on 29 Dhul Qa'dah 1384 A.H. (2 April 1965). The dhikr of Allah was constantly on his lips during his last hours. Sheikh Zakarīyā رحمه الله performed his janāzah salāh and he was buried next to his father in Delhi.

Moulānā رحمه الله was survived by his wife and a son, Muhammad Hārûn who passed away at the age of 35 in 1393 A.H. (1973). ✿

Moulānā Muḥammad 'Umar Pālanpûrī رحمه الله

During the era of Hadratjī Moulānā Muḥammad Yûsuf رحمه الله, the work of da'wah spread to many parts of the world. When the jamā'ats started moving to Arabia, Africa, Europe and America, many jewels were unearthed. One such jewel was Moulānā Muḥammad 'Umar Pālanpûrī Ṣāḥeb رحمه الله.

Birth

Moulānā Muḥammad 'Umar رحمه الله was born in Bombay on the 5th of September 1929. His father, Janāb Wazīruddin was residing in Bombay during those days for business reasons.

Youth

Moulānā 'Umar رحمه الله started attending school at the age of seven. His father passed away when he was eight. He hailed from a poor family. Nevertheless, his mother gave him a sound Islamic upbringing. She used to go in the company of Maryam Khālah, a pious and devout woman of the locality who had studied till Mishkāt Sharīf. His mother desired that her son become an ālim. She would daily narrate some aspect of Dīn to him. Due to his noble nature, her statements made a deep impression on his mind. He used to say that although he taught her the Qur'ān, she was the one who guided him onto its path.

Once she told him: "Two angels are going to pose three questions in the grave." She then explained to him the questions and the answers. On this he remarked, "I have

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learnt the answers to these questions." She replied: "The physical tongue made of flesh will be of no benefit in the grave. The tongue of '*amal* (practice) will answer there. Be practical. Inform me of what is halāl and harām because I am uneducated."

Education

Moulānā رحمه الله attended school for five years. In 1942 he accompanied his mother to spend the vacation in Ghataman, his ancestral home. At that time, Moulānā 'Abdul Hafīz رحمه الله Jalālpûrī was teaching there. He was an extremely sincere and pious soul. His mother sent him to learn Dīn at the local madrasah under his supervision. Moulānā 'Abdul Hafīz رحمه الله, his teacher, observed his extraordinary intelligence and paid special attention to him. He made him complete a total of fifty kitābs in a span of one year.

Moulānā Muhammad Nadhīr رحمه الله was summoned from Pālanpûr to take the examinations. Moulānā Muhammad 'Umar رحمه الله passed the examination with distinctions and greatly impressed Moulānā Muhammad Nadhīr رحمه الله. The latter asked whose son he was and he was told that he was the grandson of Hājī Nasīrud-dīn رحمه الله. On hearing this, Moulānā Muhammad Nadhīr رحمه الله became extremely pleased because Hājī Nasīrud-dīn رحمه الله was one of the four people who came onto the straight path when Moulānā Muhammad Nadhīr رحمه الله started the work of Dīn in that locality under very dangerous circumstances. He assisted Moulānā Muhammad Nadhīr رحمه الله through the difficult conditions. Moulānā Muhammad Nadhīr رحمه الله remembered Hājī Nasīrud-dīn's sacrifices and he was now seeing the fruits of those sacrifices in the form of this brilliant lad.

During those days, some relatives from Bombay told his mother to send him back to school. They said: "Once he qualifies as a Molwī, what will he do?" His mother replied, "You are only desirous of this world. Inshā-Allah, the world will fall at his feet."

Moulānā 'Umar رحمه الله first took admission at Dārul 'Uloom Deoband in 1944. He used to study for twenty two hours daily. He rested for the remaining two hours only. This affected his health as a result and he was afflicted by tuberculosis. He returned to Bombay in August 1945.

After spending some time in Bombay, he left with a forty-day jamā'at to Delhi. Moulānā Yûsuf Sāhib رحمه الله advised him to complete his studies in Bombay. During this journey, he became *bay'at* at the hands of Hadratjī Moulānā Yûsuf رحمه الله. He acted on the advice of Moulānā Yûsuf رحمه الله and completed his studies in Bombay. While studying *Tafseer Jalālayn*, he studied the entire *Bayānul Qur'ān* of Hadrat Thānwī رحمه الله. During the year he studied *Mishkāt*, he studied the entire *Mazāhire Haqq*.

On 3 May 1946 his nikāh was performed. However the bride only came to him in May 1950. Whenever he got the opportunity, he would spend his time in tablīgh. In 1952 he accepted the post of Imāmat at the Manglī Kandûrī Musjid. He used to study for full six days of the week and go home once a week where he would explain matters of Dīn to his mother. His mother used to say that at the moment she was the only one listening to him but a time would come when thousands of people would listen to him. This prediction of his mother came true as well as the one where she said that the world will fall at his feet.

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Out in Jamā'at

Moulānā رحمه الله was not acquainted with the effort of da'wah at first. He never participated in any of the programmes. Once a jamā'at from Delhi arrived. The amīr of the jamā'at was Qārī 'Abdur Rashīd Khurjuwī رحمه الله. The jamā'at made his tashkīl to join them. During those days, Moulānā 'Umar رحمه الله was deeply in debt and going through very difficult circumstances. He decided to continue in the path of Allah inspite of the difficulties he faced. Allah جل جلاله, through His unseen help, made it possible for Moulānā 'Umar رحمه الله to proceed in His path.

When this jamā'at reached Delhi, Moulānā Yûsuf رحمه الله told him to complete his studies. He only had the final year to complete. After completing his time in jamā'at, he returned to Bombay where his mother was bed-ridden. He had to leave her in that condition and proceed to Deoband to complete her wish as well as the desire of his Sheikh. She granted him permission to leave her and go to Deoband.

At Dārul Uloom Deoband

After spending the entire month of Ramadān in I'tikāf in Nizāmuddīn, he left for Deoband where he was admitted on 11 June 1955. He studied Bukhāri Sharif under Moulānā Husain Ahmad Madanī رحمه الله. Under the advice of his Sheikh, he would spend four hours weekly in tablīgh. In this way, he studied as well as made an effort for tablīgh.

At that time, there was no environment for tablīgh. Therefore some students used to mock him. However he remained unperturbed and sincerely continued his work. The students generally thought that the mentally retarded ones join tablīgh or if any intelligent person joined it, he also became retarded. When the results of the first

examination were released, everyone was astounded to see that Moulānā 'Umar رحمه الله came out first. They immediately began respecting him. Making good use of this opportunity, he intensified his tablīghī efforts.

While he was in Deoband, his mother's condition deteriorated. Her relatives wanted to call Moulānā 'Umar رحمه الله but she refused and told them to let him continue with his studies. She passed away on 14 December 1955.

Moulānā 'Umar رحمه الله passed his student days with great difficulty. Not having sufficient money to buy oil for his lamp, he used to go in the street and study under the street lanterns. During his student days, he never wasted any of his time. If any relative happened to come to Dārul 'Uloom, he would be grieved at the time that was going to be lost. He passed the second as well as the final examinations with excellent symbols.

Graduation

After his graduation from Dārul 'Uloom in 1956, there were many reasons for him to return home but he first went to meet his Sheikh in Nizamuddīn. The concern for the ummat which his Sheikh possessed was transferred to him. The enthusiasm for upholding the Dīn of Allah was now his greatest priority.

Moulānā Yûsuf رحمه الله immediately sent him for forty days to Aligarh and Khurjah.[1] He worked tirelessly during these forty days even though there was no tablīghī environment in Aligarh at that time. After returning from his forty days, he performed I'tikāf with Moulānā Yûsuf رحمه الله. After

[1] Khurja is a city in the Indian state of Uttar Pradesh. It is situated around 85 km from Delhi.

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Ramadān, he again set out in jamā'at in order to prepare for the Aligarh ijtimā.

On his return from Aligarh, Moulānā Yûsuf رحمه الله and Moulāna In'āmul Hasan رحمه الله asked him if he could spend a year in Hijāz. Moulānā 'Umar رحمه الله readily accepted their suggestion. With the blessing of doing religious work, both of Moulānā's brothers performed the hajj and they took the responsibility of the business in order to free him for tablīgh. He was eventually permitted to return home in 1957, the first time he did so since qualifying.

He dedicated his entire life for the work of da'wah and tablīgh. For this reason he travelled extensively to all parts of the world. In 1965, after the demise of Moulānā Yûsuf رحمه الله, he took up permanent residence in the Markaz at Nizamuddīn. He delivered the post-Fajr discourse for more than thirty years without fail at the Markaz in Delhi. He became the true carrier of knowledge of Hadratjī Moulānā Yûsuf رحمه الله.

Piety

Before Hadrat Moulānā's demise, he told his eldest son, Moulānā Yûnus Sāhib, "I have resided at Nizāmuddin Markaz for approximately thirty five years and during this period I have utilized the water and electricity of the markaz. You should therefore deposit thirty five thousand rupees in the account of the markaz after my demise." Through the grace of Allah, Moulānā Yunus executed the *wasiyyat* (bequest) of his father.

Demise

Moulānā رحمه الله passed away on the 21st May 1997 at the Dehli Markaz. He was buried in the Panjpīrān Qabristān of

Delhi between the graves of Moulānā 'Ubaidullah رحمه الله and Qārī 'Abdur Rashīd Khurjawī رحمه الله.

Glad Tidings

A day after the demise of Moulānā رحمه الله, a famous ālim of Madīnah Munawwarah, Moulānā 'Abdul Mannān رحمه الله saw a dream: Sayyidinā Rasûlullāh عليه السلام was seated in a gathering where all the Sahābah رضي الله عنهم were present. It was seen that Moulānā 'Umar رحمه الله was approaching the gathering on foot. As he approached, Sayyidina Rasûlullāh عليه السلام honoured him and gave him a pair of clothes to wear. Sayyidina Rasûlullāh عليه السلام said, "You are very tired. Take a rest. My Sahābah رضي الله عنهم liked your discourses."



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Muftī Walī Hasan Tonkī رحمه الله

Early Life

Muftī Walī Hasan Tonkī رحمه الله was born in 1924 C.E. (approximately 1342 A.H.). He was born in a family of 'Ulamā. Moulānā Haydar Hasan Khān رحمه الله who was the rector and Sheikhul Hadīth of Nadwatul 'Ulamā in Luckhnow, was the paternal uncle of his father, Muftī Anwārul Hasan Khān رحمه الله.

Hadrat Muftī Mahmûd Hasan Tonkī رحمه الله who was also his father's paternal uncle, was a distinguished scholar of Tonk. He wrote the voluminous *Mu'jamul Mualliffn*, an encyclopaedia of Arab authors. He was recognised as the leading Muftī of his district. Muftī Walī Hasan's grandfather, Muftī Anwārul Hasan رحمه الله and the latter's father, Muftī Muhammad Hasan Khān رحمه الله were the appointed muftīs of the Sharī'ah Court of Tonk.

Muftī Walī Hasan رحمه الله studied the initial texts of Persian and Islamic studies under his father. His father passed away when he was eleven years old. After his father's death, Moulānā Haydar Hasan Khān رحمه الله took him to Nadwatul 'Ulamā where he completed four years of the ālim course. During this period, he studied '*Alfīyah Ibn Mālik*', a textbook of Arabic Grammar under Moulānā Haydar Hasan Khān رحمه الله in his free time and a few booklets of Logic.

When Moulānā Haydar Hasan Khān رحمه الله returned to Tonk, he took Muftī Walī Hasan رحمه الله with and taught him a few books there. Moulānā Haydar Hasan Khān رحمه الله suffered a stroke and passed away in Tonk. Muftī Walī Hasan رحمه الله subsequently worked for several years in the Sharī'ah Court of Tonk. He still harboured the desire to study the books of Hadīth and after abandoning his employment, proceeded to

Saharanpur as Moulānā Haydar Hasan Khān رحمه الله used to praise the institute of Mazāhirul 'Uloom a lot.

Sheikhul hadīth, Moulānā Zakarīyā رحمه الله was still young at the time. Muftī Walī Hasan رحمه الله used to see Moulānā Zakarīyā رحمه الله very often walking with the Bukhārī Sharīf in his hand and reciting the Holy Qur'ān.

In Deoband

Muftī Walī Hasan رحمه الله then proceeded to Dārul 'Uloom Deoband where he studied the final two years. He studied Sahīh Bukhārī and Jāmi' Tirmidhī under the famous Moulānā Husain Ahmad Madanī رحمه الله. After qualifying, he returned to his homeland, Tonk where he was appointed the qādī and he also served the community by issuing *fatwās* (legal verdicts). He continued the work of his grandfather in the field of issuing *fatwās*.

However, it was the time when India was being partitioned and Muftī Walī Hasan رحمه الله decided to settle in the newly-formed Pakistan. He chose Karachi for this purpose. At this time there was only one religious institute viz. Mazharul 'Uloom. It could not cater for all the scholars. Accordingly, Muftī Walī Hasan رحمه الله accepted the post of an Islamic teacher at the Metropolis High School.

In Pakistan

In 1951 Moulānā Nûr Ahmad رحمه الله persuaded Muftī Walī Hasan رحمه الله to join the Dārul 'Uloom which Muftī Shafī' رحمه الله had established in Nanak Warah, Karachi. Muftī Walī Hasan رحمه الله was now afforded the opportunity of displaying his intellectual talents. Among his students at Dārul 'Uloom were Muftī Taqī 'Uthmānī and Muftī Rafī 'Uthmānī. They describe his lessons as being extremely interesting. He had the knack of simplifying the most difficult texts and presenting it to his students in an eloquent manner. His knowledge was not only confined to text books, but he

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studied all other works in depth. He created a thirst in his students for reading literature.

Once he told Muftī Taqī 'Uthmānī to read *Fiqhul Lughah* while he was still studying the elementary Arabic texts. This book, he said would assist him in understanding other works of Arabic literature. Muftī Taqī complied with his request and was extremely thankful for this golden advice as he benefitted tremendously from this book. Muftī Taqī says that this initiated his contact with the library and created the realization in him not to confine his reading to only the prescribed text books but to also expand the field of his reading.

Fiqh

Although Muftī Walī Hasan رحمه الله was a student of Dārul 'Uloom Deoband, he also studied at Lucknow where he was afforded the opportunity of paying special attention to the subjects of History and Literature. However, it was in Islamic Jurisprudence that he excelled. During the lessons of *fiqh*, he would shed light on contemporary issues and indicated the principles involved in solving any *mas'alah*.

He also encouraged his students to write articles on different topics. Muftī Taqī comments that Muftī Walī Hasan رحمه الله taught him the art of writing and the first article he wrote was due to the guidance of Muftī Sāhib رحمه الله. He also taught Muftī Taqī the manner of issuing legal verdicts. He spent between eight to ten years at Dārul 'Uloom.

At Binnorī Town

In 1956 when Dārul 'Uloom was transferred to the outskirts of the city and there was great difficulty in reaching the institute, Muftī Walī Hasan رحمه الله was forced, due to circumstances beyond his control, to resign. He continued

his teaching career at the newly established institute of Moulānā Yûsuf Binnorī رحمه الله namely, Madrasah Arabia, Newtown. Here he was appointed the Head Muftī while he supervised the faculty of specialization in fiqh. He was also a distinguished teacher of hadīth.

Moulānā Yûsuf Binnorī رحمه الله handed over the teaching of *Tirimidhī* (a text on hadith) to Muftī Walī Hasan رحمه الله after he made the latter sit in his lessons for one year. Moulānā Binnori رحمه الله commented that he wanted Muftī Walī Hasan رحمه الله to become acquainted with the teaching style of his ustādh, Moulānā Anwar Shāh Kashmīrī رحمه الله. Therefore, one year prior to handing over the responsibility of *Tirmidhī*, he requested Muftī Walī Hasan رحمه الله to attend his lessons. Muftī Walī Hasan رحمه الله complied and out of extreme respect and humility used to sit with the students.

Abilities

He was also very well versed in the principles of jurisprudence. He taught *Usûle Bazdawī* (an extremely difficult text on the principles of fiqh) for a lenghty period. He made the book seem very easy to understand due to his excellent teaching style. When 'Allāmah Binnorī رحمه الله passed away, the mammoth task of teaching *Sahih Bukhārī* was conferred on Muftī Walī Hasan رحمه الله. He taught this authentic text until he fell ill in 1989. During this lengthy period, thousands of local and foreign students quenched their thirst of knowledge at this veritable well of *ilm*.

Works

He was also the author of several books eg. *Āilī Qawānīn*, *Yatīm Pote kī Mīrāth* etc. He wrote a detailed treatise against the Muslim Personal Law of the government. Although he became a renowned Sheikhul Hadīth, he was more well known for his capacity as a Muftī. 'Allāmah Binnorī رحمه الله used to remark that the signs of fiqh and understanding can

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be perceived from Muftī Sāḥib's forehead. In the words of Muftī 'Abdus Salām, Muftī Walī Ḥasan رحمه الله was a true *walī* (saint) in conformity to his name.

Bay'at

He first took the pledge at the hands of Moulānā Hammādullāh Hālejwī رحمه الله. He attended his majlis several times until the latter passed away. He had the desire to take the pledge at the hand of Moulānā Zakarīyā رحمه الله. When the latter came to Pakistan, he took the bay'at in Makkī Musjid in Karachi. He continued his contact with his Sheikh by means of correspondence.

When Moulānā Zakarīyā رحمه الله performed i'tikāf in Stanger in South Africa, Muftī Walī Ḥasan رحمه الله also attended the programme. Moulānā Zakarīyā رحمه الله conferred the mantle of khilāfat on him during the last ten nights of Ramaḍān. Before this, Muftī Walī Ḥasan رحمه الله never gave public lectures and he wrote that before being conferred with the khilāfat, he was dumb. When he was asked by Sheikh Zakarīyā رحمه الله during his i'tikāf in Stanger if he could deliver a lecture, he replied in the negative. Through the blessings of Sheikh Zakarīyā رحمه الله, Allah جل جلاله opened his tongue and he began delivering lectures.

Sheikh Zakarīyā رحمه الله advised him to participate in the work of da'wah and if he could not do this, he should assist the work. If he could not do this too, then he should harbour good thoughts about the work and never oppose it.

Demise

Muftī Walī Ḥasan رحمه الله passed away on 2 Ramaḍān 1415 (1995) on a Friday at the time of Sehri. He had a stroke and was bed-ridden for 6 years. May Allah shower His choicest blessings on him till eternity.

Qāḍī Mujāhidul Islām رحمه الله

Early Life

Qāḍī Mujāhidul Islām رحمه الله was born in 1355 A.H. (1936) in Bihar, India. The distinguishing trait of this family was the prevalence of judges during the Muslim rule. It is for this reason that the locality in which he resided was called Qāḍī Maḥallah. His father was Moulānā 'Abdul Aḥad رحمه الله, a distinguished student of Sheikhul Hind رحمه الله. He had graduated from Dārul 'Uloom Deoband with distinction.

Qāḍī Mujāhidul Islām رحمه الله obtained his initial education at home under his father and Moulānā Muḥammad Isḥāq Khān رحمه الله. Later on he studied Arabic and Islamic studies at Maḥmûdul 'Uloom Damlah, Madrasah Imdādīyah Darbhangah and Dārul 'Uloom Meonath.

He took admission at Dārul 'Uloom Deoband in 1371 A.H. (1951) where he had the good fortune of studying under luminaries like Allāmah Balyāwī, Moulānā Ḥusain Aḥmad Madanī, Moulānā Fakhrul Ḥasan, Moulānā Muḥammad Ḥusain Bihārī and Moulānā I'zāz 'Alī رحمهم الله.

In Deoband

He studied for five years at Dārul 'Uloom Deoband. Moulānā Hāshim Bukhārī used to say that Qāḍī Mujāhidul Islām رحمه الله used to be so engrossed in his studies at Noudarah in Dārul 'Uloom that even when scholars like Qārī Ṭayyib رحمه الله used to deliver discourses on the upper floor, he would continue studying. If anyone had to tell him to participate in the lecture, he would say that it was the time to study and he could always listen to lectures later on. After qualifying in 1375 A.H.

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(1955), at the suggestion of Moulānā Husain Ahmad Madanī رحمه الله, he proceeded to Jāmi'ah Rahmānī in Munger[1] where he taught different subjects for seven years.

Career

Amīr Sharī'at, Moulānā Minnatullāh Rahmāni رحمه الله spotted his talent and brought him to Imārate Shar'īyah. He handed over the responsibilities of the judiciary (*qaḍā*) to him at such a time when the whole system was paralysed. Qāḍī Mujāhidul Islām رحمه الله became the chief judge of Bihar and Orissa[2] from 1962 till his demise. He was a member of many local and international organizations.

Qāḍī Mujāhidul Islām رحمه الله was so intelligent that Moulānā Minnatullāh Rahmāni رحمه الله commented that all four windows of his brain were open all the time. Qaḍī Ṣāḥib رحمه الله spent forty years of his life at the Imārate Shar'īyah. He attained many achievements during this period.

Establishing Institutes

Qaḍī Ṣāḥib رحمه الله initiated an institute for training judges (المعهد العالي للتدريب في القضاء والإفتاء) in Patna. This was a matchless achievement. Local and international students continue to benefit from this course.

Qāḍī Mujāhidul Islām رحمه الله was the backbone in introducing many primary madrasahs in Bihar and other parts of India. He also paid attention to the secular educational needs of the masses by establishing in Bihar, a secular educational campus which has secular education from primary level till a teacher's training college.

[1] Munger is a city situated in the Indian state of Bihar.
[2] Orissa is one of the 29 states of India, located on the eastern coast.

Toil

He toiled tirelessly for the unity of the ummah. For example, when he was apprised of the situation of the Hanafis and Salafis in a certain district of India that one group would not perform ṣalāh behind another, he issued a verdict from his sick-bed that it is completely permissible for the adherents of one school of thought to perform ṣalāh behind another. He said the ummah is one and should not be cut with the scissors of disunity. He raised this issue in Egypt, Bukhārā, Khurāsān and Samarqand. In this era, after Moulānā Abul Hasan 'Alī Nadwī رحمه الله, Qāḍī Mujāhidul Islām رحمه الله was one of the only scholars whom all schools of thought accepted unanimously.

He would often meet with the leaders of Muslim countries and render sincere advice to them on how to reform their societies. Whether it was Morocco, Jordan, Iran, Brunei, Pakistan, Bangladesh, Kuwait, Saudi Arabia, Qatar, Bahrain, Egypt or Sudan, he was recognized all over.

Orator

Qāḍī Mujāhidul Islām رحمه الله was an orator par excellence. He was eloquent, yet simple. His choice of words were so effective, that it would immediately affect the listener. Instead of narrating stories, he concentrated his talks on the verses of the Qur'ān and the Ahādīth. If one has to read his "*Khutbāte-Bangalore*", one would find an ocean of knowledge emanating from it.

Achievements

His actual field was knowledge and research. What he achieved as chairman of the Muslim Personal Law Board can never be forgotten. He had a great hand in compiling

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the personal laws of the All India Muslim Personal Law Board. He wrote several books like *Islamī Adālat* (Islamic Justice) – a summary of his 25 years of experience in the judicial field, *Al-Waqt* and *An Nizāmul Qadā'ī*. He edited the renowned work, '*Sinwānul Qadā*' after making great efforts to obtain manuscripts of it from the Arab countries even during his illness. He also published the renowned quarterly journal, '*Bahth-wa-Nazar*'.

These and other books of his which are about 36, running into thousands of pages, bear ample testimony to his dexterity in jurisprudence and the ability to extract subsidiary laws of Sharī'at. Not only did the Indian scholars testify to his jurisprudential talents, even the Arab Ulamā like Sheikh Wahbah Zuhailī, Sheikh Ebrahim Misrī, Dr Khalid Kuwaitī, Dr. Muhammad Rawwās and Dr. Mahrûs of Baghdad were amazed by his achievements. A person like Sheikh 'Abdul Fattāh Abû Ghuddah رحمه الله used to say "اغتنموا الشيخ القاضي", that is, 'take advantage and benefit from the Sheikh, the qādī'.

Moulānā Sa'īdur Rahmān Nadwī said, "Had Qadī Sāhib رحمه الله been in any Islamic country, he would have been the chief justice." It was therefore only suitable that a person of his calibre establish the Islamic Fiqh Academy under the auspices of the All India Muslim Personal Law Board in Hyderabad, India in 1989. A questionnaire that was sent from South Africa was the first project the Fiqh Academy, which at that time was called *Markazul Bahth Al-Ilmī*, tackled.

Research

Moving further ahead in this field, he prepared a team of young Ulamā who did not remain content with their standard text books but progressed in the field of research especially in relation to new masāil and issues that affect

the ummah. He developed the desire of studying and researching in his students. Among them, one of the most outstanding students, is his nephew Moulānā Khālid Saifullāh Rahmānī.

Qādī Mujāhidul Islām رحمه الله organized twelve international fiqh seminars in which issues of major importance affecting the ummah were discussed. Moulānā Muhammad Amīn 'Uthmānī, secretary of the Islamic Fiqh Academy of India writes that some extremist scholars are of the view that Qādī Sāheb رحمه الله was very lax in Dīn but this is a total misconception.

Praises of the Scholars

Muftī 'Abdullāh Mazāhirī رحمه الله writes that personalities like Qādī Sāheb رحمه الله are born after centuries. Due to their achievements, insight and leadership qualities, they leave behind such imprints which become eternal impressions.

Moulānā Mushtāq Ahmad writes that Qādī Mujāhidul Islām رحمه الله was a well-acclaimed scholar of the Indian sub-continent and an expert of Islamic jurisprudence.

Moulānā Abul Hasan 'Alī Nadwī رحمه الله used to say that Moulānā Mujāhid رحمه الله is a valuable capital of the Indian Muslims. There is an essential need to benefit from his enormous knowledge, talent in speech and amazing intelligence.

Moulānā Khālid Saifullāh Rahmānī writes that if the scholars want to witness the moderation of Qādī Mujāhidul Islām رحمه الله in jurisprudence, they should observe his opinions regarding *Shar'ī rukhsat* (concessions granted by the Sharī'at).

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Moulānā Isrārul Ḥaqq Qāsimī writes that Qāḍī Mujāhidul Islām رحمه الله was the sun of knowledge and understanding and that his literary greatness, thought and his service to the nation, society and to Dīn will remain resplendent on every front.

According to Moulānā Zubair Aḥmad Nadwī رحمه الله, the effects left by Qāḍī Ṣāḥeb رحمه الله on the history of the second half of the twentieth century are so vast and deep that any history not mentioning him will remain incomplete.

Courage

Qāḍī Mujāhidul Islām رحمه الله was extremely courageous and did not allow the position and status of any person to deter him from speaking the truth. When the Muslim Personal Law Board met with Prime Minister Narashima Rao after the Babri Musjid was annihilated, Qāḍī Mujāhidul Islām رحمه الله boldly told him that he had either allowed the extremists to destroy Babri Musjid or he had been duped by them. In either case, he was not fit for the post he held and should resign.

Demise

After Qāḍī Mujāhidul Islām رحمه الله was diagnosed with cancer in 1998, he remained permanently in Delhi for his treatment. He passed away on 20 Muharram 1423 A.H. (4 April 2002). His janāzah was first performed in Delhi after which the body was taken to Patna. The janāzah was again performed at the Imārate Shar'īyyah. He was laid to rest in his homeland of Darbhangah.

والحمد لله الذى بفضله تتم الصالحات
وبتوفيقه يوفق العبد للطاعات
والصلاة والسلام على من بعث بالآيات البينات

Translation:
"And all praises are due to Allah through whose grace pious deeds are completed and through whose granting of capability, a person can perform acts of obedience. Blessings and salutations upon the Messenger who was sent with clear signs."



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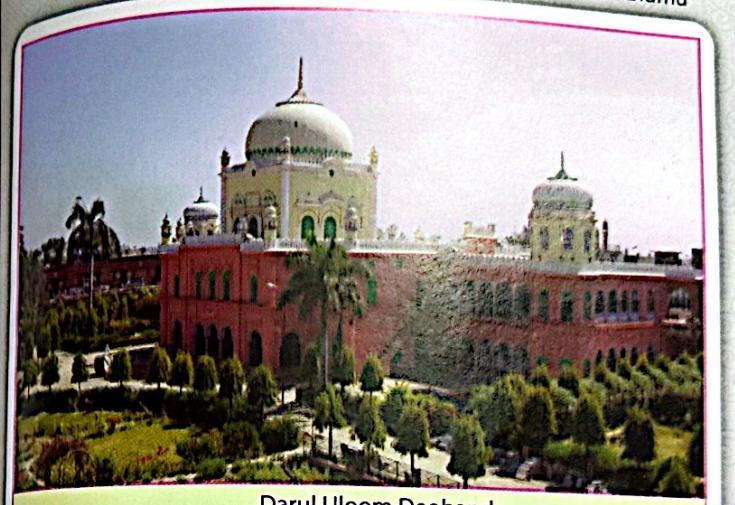
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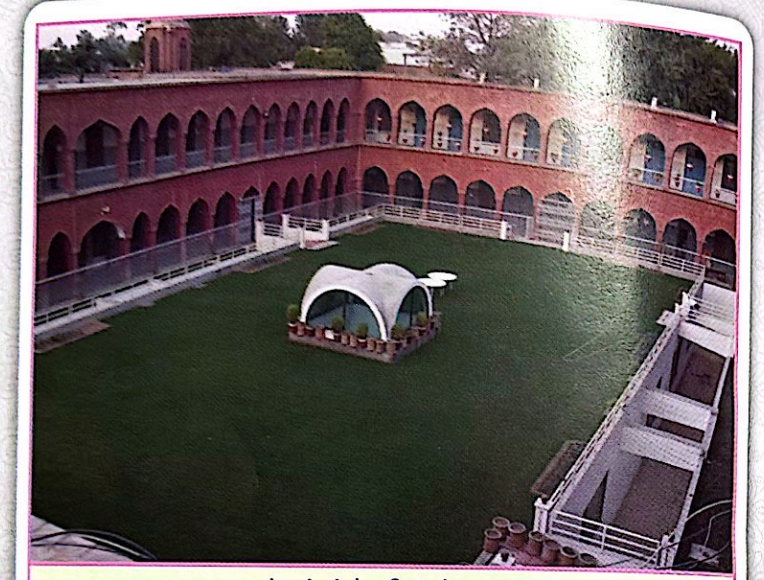


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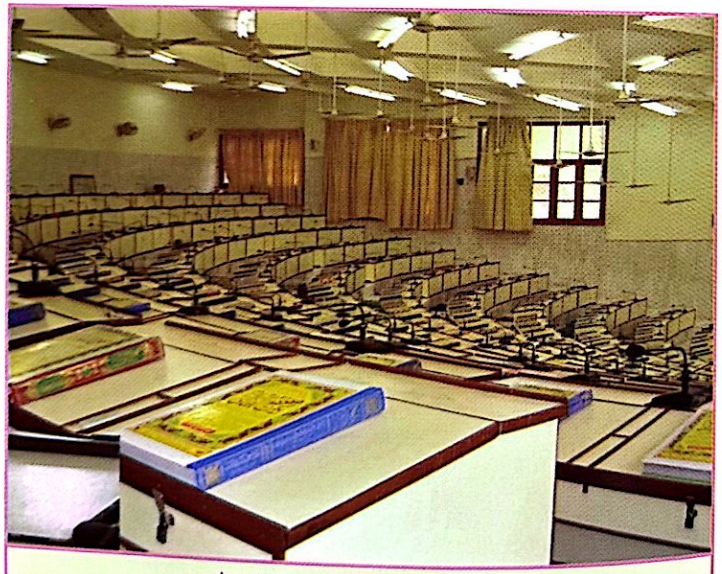


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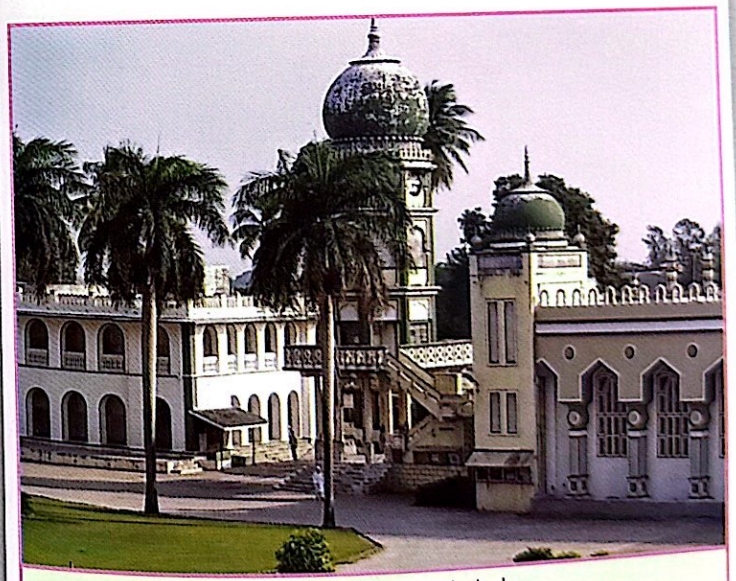
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About the Book

Allah ﷻ created such personalities in every era who sacrificed their lives for uplifting the truth and combating evil. Unsuitable circumstances did not make them move an inch from their objectives.

During the fourteen centuries of Islam, every century produced such men who kept alive the beliefs, fundamentals and practices of Islam.

The system of Allah ﷻ for the preservation of Dīn and the protection of the Qur'ān is to create 'Ulamā who uphold the pillars of Dīn.

In the eighteenth and nineteenth centuries, Allah ﷻ created such scholars in the Indian subcontinent who upheld the beliefs and practices of the Muslims in very trying circumstances when the British Imperialists gained control over India and began distorting Islam in order to rule the country. "Divide and rule was their motto."

These Ulamā always spoke out against evil and made every effort to destroy falsehood. They united the Muslims against the imperialist forces that threatened the very fabric of Muslim society.

This book contains brief biographies of 60 such scholars from the eighteenth century till the year 2000 C.E. who endured tremendous trials and tribulations for the sake of Islam.

These were the greats produced by institutes like Dārul 'Uloom Deoband, Saharanpur and Lucknow amongst others. They were great luminaries from Shāh Waliullāh (رحمه الله) (1114 A.H.) till Qāḍī Mujāhidul Islām (رحمه الله) (1423 A.H.).

Each one of these Ulama was a shining star in the firmament of Islam.

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